

# The Japan Christian Quarterly

An Independent Journal of Christian Thought and Opinion

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ESTHER L. HIBBARD, Ph. D., *Editor*

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## THE CHRISTIAN HOME

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**NOTICE:** In order that the Index may be more complete and accurate, it will henceforth be printed in the *January* issue of the **JCQ**, in the year *following* the period covered by the Index.

# THE JAPAN CHRISTIAN QUARTERLY

Esther L. Hibbard, Ph. D., *Editor*

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## Editorial

As one who grew up in a Christian missionary home, I should like to pay tribute to its influence upon my life. My parents believed in giving their children all the cultural advantages possible, and made a point of our learning to read and write Japanese with a tutor, almost concurrently with English. We numbered among our playmates the children of several Japanese government officials, as well as those of fellow-missionaries. My father's enthusiasm for native wood-working so communicated itself to us that it has remained a life-time interest. When we grew old enough, we accompanied him on mountain-climbing expeditions, with the result that neither of us would now be content to live anywhere that was not within sight of hills.

But even more vital and lasting was the feeling of love and respect for the Japanese people which we absorbed from our parents. I cannot recall ever having overheard a word of criticism or complaint about Japanese colleagues spoken in our presence. To be sure, there were then no such touchy political issues involving our respective nations as there are today. On the contrary, all of us felt a profound sympathy with the Japanese in their struggle with Russia. Even though we found ourselves in opposite camps during the last war, this early conditioning gave us faith that in God's own good time, we should become reconciled to each other again.

As our station was an outpost of the Empire, we were privileged to entertain many distinguished guests of varying backgrounds as they passed through the city. At one time our guest-book boasted the names of four bishops of different denominations. But again there was the unknown Russian political refugee who had worked her way across Siberia disguised as a stoker on a locomotive, in spite of the fact that she was pregnant. When her child was born, my mother canvassed the foreign community for contributions to a layette. If any thanks were needed, the fervent yet halting words of her husband were more than enough.

In the hope that others might share in this rich heritage of experience, we have gathered in this issue various reflections on Christian family life in a foreign country. First, there is the historical approach, in the story of the Chappell sisters' childhood in Tokyo; then the educational aspect, in Dr. Cary's challenging discussion of the training of children; the religious aspect, in Mrs. Bray's intimate picture of their family worship; and the social aspect, in the Lammers' report on the use of their home as a training center for prospective marriage, and Dr. Graham's work with the Foster Home Movement. Finally, the sermon by the Rev. Daub holds before our eyes the ideal of what the spirit of a Christian home should be. Truly has it been said, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Proverbs 22:6) E. L. H.



*These reminiscences of the late Meiji Period in Japan, written by one who spent her childhood here, have real historical value as well as charm of expression.*

## Meiji Memories

CONSTANCE CHAPPELL

Among the reminiscences of my childhood spent in the Tokyo of Meiji days, I think first of an event at the close of that era, one which marks also the beginning of my own adult life. How many of my readers, will be able to say that they witnessed the solemn and impressive spectacle when the great Emperor's funeral procession passed over the Nijubashi and moved across the Imperial Palace Plaza? I was myself among those who gathered there that evening, fortunate in having a place at an especially favoured site. Shortly before, I had returned to Tokyo, my childhood home, from study at Mt. Allison University in eastern Canada. Because of the affection and respect inspired by the Emperor Meiji's personal character, the occasion was one of strong emotional tension; also, all were aware of the momentous nature of the long reign then ended, and of the vast, unprecedented progress which had characterized that reign.

A wealth of detail made the procession historically accurate according to the traditions of former generations. It was at midnight that we first saw the flares of the torches and heard from afar the music of the dirges. The way had been thickly strewn with sand, so no footfall was audible; the marchers seemed to float as they advanced. Now and then a low bellow would be heard from one of the oxen drawing the funeral car; and as the car approached, the musical creaking of the wheels mingled with the sound of flutes and other ancient court instruments. In some sections of the long procession there were only ancient costumes; in other parts, uniforms and other kinds of modern dress. At one point a band played a western funeral march. The total effect was awe-inspiring in its majesty. Then in the morning the nation and the world were stunned to hear that General and Mrs. Nogi had taken their own lives in the traditional ceremony of "following the master." So an era closed, and we were conscious of the fateful march of history.

More deeply embedded in the all-but-forgotten past is another Imperial procession which I was privileged to see ten years or more before the end of the Meiji period. One day my father took my sister and me, then small girls, with him, and we walked the comparatively short distance from our home on the Aoyama Gakuin compound to a good location at Aoyama Itchome, where we could see the front gate of the Aoyama Palace. Here we saw a wedding procession turn in at the gate. It was the wedding of the Crown Prince and Princess later known as the Emperor Taisho and the Empress Teimei, destined to become the parents of four illustrious sons, the eldest being the Emperor now reigning.

I remember particularly how on that day my father explained to us certain concepts and customs regarding the Imperial family of Japan. "If this were Europe," he told us,



"people would be climbing trees and standing on walls to get a good view of the procession; they would be shouting and cheering." But such was not the custom in this country, he explained. We must stand on the ground, and must show our respect by silence. Something in my father's Victorian upbringing in the conservative Canadian province of Prince Edward Island had given him a strong feeling of loyalty to the British Crown, and this he had transferred to his attitude toward Japanese Imperial institutions. He also transmitted such sentiments to us, and they have endured through the years.

While on the subject of Imperial processions, a few others come to my mind. The funeral procession of the Emperor Meiji's widow went past the front gate of Aoyama Gakuin, and we had special places to view it. In essentials it was similar to that of the Emperor. Years later when the Empress Teimei passed away, her funeral train passed near Tokyo Joshi Daigaku on its way to Asakawa. It took only a few minutes for me to slip down from the college to a near point on the railway tracks to see the flag-draped engine with its cars go by. I also saw the present Empress dressed in court robes pass a side gate of the Gakuin on her way to her wedding. Again on a happy occasion the government authorities were generous enough to place at the disposal of British residents a particularly advantageous place from which they might see an open carriage, in which were riding the Prince Regent (now Emperor) and the youthful Prince of Wales (the Duke of Windsor). They crossed the Nijubashi and went on into the Palace grounds. Therefore in 1953, the year of Queen Elizabeth II's coronation, when I happened to be in London and received from the Japanese Embassy an invitation to a reception for their Crown Prince, I felt I had a good deal of history behind me as I shook hands with His Imperial Highness.

Tokyo in the Meiji days may have had the same main landmarks of temples, shrines, gates and moats, but it was a very different city. The intricate transportation system we now have was only just coming into existence. There were no six- or seven-storied buildings. Those of us who lived on mission compounds had a pleasant self-centered existence within their enclosure. In my early childhood to venture beyond the walls, usually by *jinrikisha*, was quite an adventure. To accompany my mother to a Japanese home was considered a particular pleasure. Children born in Japan instinctively enjoy things Japanese, and I always took delight in the soft *tatami* (straw mats), the smooth *engawa* (verandas) and in all sorts of Japanese food.

Shibuya station, within pleasant walking distance of Aoyama Gakuin, gave us access to the chief system of public transportation, the railway. The walk to the station was in itself enjoyable. It was a country walk, for the city had not expanded yet so far, and there were several roads or paths from which we could choose. We often took a somewhat roundabout route so that we might pass an old water-wheel, and in the spring one of the roads led past an embankment of shrine grounds where year after year the same delicate wild anemones could be picked.

What a different Shibuya station it was from the bustling, teeming station of the 1960's! My memory of it is of a small wooden building and platforms similar to what one might find today in one of the quieter small towns of Nagano-Ken. Only steam trains passed



through it. Though its usefulness for us was limited, I have many recollections of important comings and goings in which Shibuya Station figured. From it annually we left for Karuizawa, though we changed trains twice before reaching our destination. That was one of the happiest days of the year, and the journey was full of excitement. The great climax was the tunnels at the end of the trip, smoky and dirty, but with breaths of sweet cool mountain air when we opened the windows between the tunnels. The purchase of our station *o-bento* (box lunch) was another moment we anticipated. From Shibuya, too, we went to Yokohama, to visit friends, or to welcome or see off friends on ships. We went by steam train, taking *jinrikisha* at the end. Another point to which Shibuya gave us access was Ueno. It is interesting that even at the turn of the century Ueno was associated in our minds with two things for which it is still the center. One was the zoo and the other the music school. When we went to Ueno we took the train from Shibuya to Shimbashi; then, with much glee, a horse-drawn tram from Shimbashi to Ueno. We were fully satisfied by the number and variety of the animals on display. What and how many there were I cannot say, but at least there were an elephant, a lion and a tiger. The music school was established and functioning by that time, with German instructors and instruments imported from Europe. The chief musical events of the city were associated with the Ueno School of Music.

Still another memory linked to Japanese history has to do with Shibuya station, a memory of the Russo-Japanese War. One day at the station we saw a group of young men being seen off for the war with Russia. The heroism and tragedy of the occasion were deeply implanted in my consciousness. Years afterward, when with sad frequency I saw such farewell scenes in many Japanese stations, I realized that customs had not changed greatly, and I dimly remembered that previous sending-off ceremony. How simple the issues seemed then, how uncomplicated! It was so easy to rejoice in one victory after another.

Before her marriage my mother had taught a little in the school then called in English the Peeresses' School, which is now incorporated in the Gakushuin. As a former teacher my mother used to receive an invitation to revisit the school for their annual *undokai*, or field day. We sometimes accompanied her to the school at the top of the Akasaka Mitsuke hill, and would talk for days about our visit to the Peeresses' School. The girls in their long *hakama* (pleated divided skirts) with their sleeves held back by *tasuki* (a cord looped across the shoulders) went through the many drills and contests common to such events in those days, dear to the hearts of Japanese school children in all walks of life. Members of the Imperial family were usually present in an especially reserved seating section, and there was considerable formality connected with their arrival and departure. An indefinable dignity pervaded the general atmosphere. I remember the graciousness of the salutations, with bows in varying degrees according to rank. Bits of formal language were overheard and partly understood, phrases with long verb endings, studied use of honorifics, and all that goes to make up cultured and aristocratic Japanese speech with its touches of elegance. It was a glimpse into a sophisticated world which enchanted even a small girl. My parents



met and were married in Tokyo. We loved to hear about the wedding, held within the British Embassy, there being no diplomatic relations with Canada at that time. This was necessary in order to make the ceremony legal. My mother's wedding dress was made of white brocaded silk, an Imperial gift, because of her connection with the Peeresses' School. During my childhood it was treasured in a special box in our storeroom. Such connections, doubtless, account for the fact that my sister was named Mary Haru, her Japanese name having been chosen because it was the Empress' name.

For members of the foreign community, the schooling of their children presented a problem. Our missionary mothers coped with it valiantly. My earliest memory is of being taught privately at home, with my mother as teacher. Even then, however, we had a nice weekly break, a trip by *jinrikisha* to Meiji Gakuin, where the German mother of friends of ours started us in the study of German. The day always included lunch and a play period, so it was a much-anticipated event in our weekly schedule. It was this family, too, who initiated us into the wonders of a German Christmas.

Before long, several families situated as we were, pooled their resources and a little school of perhaps fifteen or twenty children called "Aspiration Academy" took shape. It was in a schoolroom in the Aoyama Theological School. The Meiji Gakuin families came, and a few others from off the Aoyama compound. All the teachers were mothers and the curriculum was made up of whatever they had themselves studied and were able to teach. My own mother, who had always been fond of mathematics, was the arithmetic and algebra teacher in all grades. We continued the study of German, and other subjects were added more or less at random.

The foreign community of Japan was growing, however, and our little school was incorporated into a more ambitious school, with nearly a hundred English-speaking pupils. We met first at the Y.M.C.A. in Kanda and then on the Episcopal Mission property in Tsukiji. This was the seed of the now flourishing American School in Meguro. By this time the tramway system was developing, and though we walked a bit at either end, we used the streetcars to go to school in Tsukiji. Here, too, my mother was the only mathematics teacher, and none of our teachers were professionals. Though this education seems haphazard, I never heard that any of our number had difficulty in adjusting to schools and colleges in their home countries.

Until these schools were well established, our opportunities for social contacts with other foreign children were scarce, but Tokyo had its cosmopolitan aspects. A children's social club called "The Musicale" brought together children from various sorts of homes. We looked forward to the monthly meetings of "The Musicale" with the utmost eagerness. The meetings were held in rotation in each others' homes, that in itself being a liberal education, for several national groups were in the membership, including Japanese. The meetings consisted of musical renderings, primarily by the children themselves, both the musical and the unmusical ones. Sometimes my sister and I played piano duets. In considering what contributed most to my life-long love of music I would put this little club first. Later I studied the piano and I have had a special love for choral music. In an in-



formal and amateurish way I have shared my liking for madrigals, English folk songs, and so on with my students in Tokyo Woman's Christian college.

Books were always important in our home, and our parents did much to make us familiar with their own favourites. We used the term "The Children's Hour" for a late afternoon time when my father read to us. We delighted in Longfellow's poem of that title and knew it by heart. Of all the books we enjoyed, I remember best Bunyan's *Pilgrim's Progress*, read while we were too young to think much of the allegorical significance, but old enough to get the excitement of the story. At the close of the Second World War, When I was spending a few months at Harvard for the study of English teaching, I visited for the first time the "Longfellow House" on the outskirts of Cambridge, Mass. When I saw above the mantelpiece the picture of Longfellow's three daughters mentioned in his poem, I realized how deeply it had penetrated into my mind and life.

My parents were both teachers of literature as well as of the English language to Japanese students. Some elderly gentlemen today speak of how a new vista was opened to them by the study, for instance, of Tennyson's *In Memoriam*. I realize that for my parents both Longfellow and Tennyson were comparatively "modern poets" and that their regard for them was coloured by that fact. This introduction to books led to my own study of English literature, one branch or type interest leading as circumstances directed to another; to a special interest in ballads; to a veneration for the literature of pre-Norman times; to the study of Shakespeare and particularly of Chaucer, the study and teaching of which are a never-ending pleasure. My literary studies have been undertaken in the graduate department of the University of Toronto, and—a special privilege—during a year at King's College, London. There I was fortunate enough to be able to take lectures from Sir Israel Gollancz, who did research on the Middle-English poem *Pearl*. That is another work which I always enjoy teaching to Japanese classes. That year and later trips to Europe have given me the opportunity to visit many places of literary importance, such as the Bronte country, and the Hardy country, to mention two which I was particularly anxious not to miss. Also twice I have been to Stratford-on-Avon for the Shakespeare's Birthday Festival, and have also seen Shakespeare plays at the Canadian Stratford.

Though my girlhood days were spent in the Orient, I can see no reason to feel that in any way I was denied my rightful heritage of western culture. On the contrary I feel that anyone's life would have been enriched by a childhood in the Tokyo of Meiji days.



*As the child of missionary parents in Turkey and the mother of four children growing up in Japan, the author of this article speaks from direct personal experience regarding the problem of educating missionary children in a foreign environment.*

## It's Not So Much What You Learn As How You Learn It

ALICE S. CARY

It is a fact that any ideas about education are likely to be controversial, since it is a subject invested with more than its share of feeling. For everybody really does care about education, at least about certain aspects of it, and this concern is expressed in various ways by those who learn, those who teach, and the parents of those who learn: school loyalty, exam panic, beloved teachers, detested required subjects, excessive veneration or excessive debunking of various philosophies of education, competitive feelings about signs of supposed accomplishment, such as good grades, getting all the lessons done by a certain date, anxiety about mental ability or emotional adequacy. . . . These and many other emotions have either aided or impeded our own educational progress. And how much more emotional we tend to be about our children's education! Well, I may not be an educator but I do know something about emotions and am ever eager to see the constructive win out over the crippling ones.

We often urge ourselves, or are urged by others, to consider our problems objectively by weighing all the pros and cons dispassionately. Important decisions, we are apt to feel, should be arrived at as "realistically" and "unemotionally" as possible. Only a few of the wise men of the West seem to realize that unless reality includes the whole gamut of emotions it is a tree pitifully pruned of many of its branches and much of its fruit. So I make the plea that we face decisions, not by temporarily setting to one side our emotions, but by enlarging and deepening our emotional involvement and encouraging our feelings as well as our reason to wander over and under and through and around all the facets of the problem. Such activity will include, of course, consideration of the emotions of others, as well as our own. And for Christians it will also, and most importantly, include communion with the Holy Spirit.

It's time for an illustration to make these remarks applicable to the education of missionary children in Japan. When my son brings home his report card, I'm eager to see whether his marks have improved, and my reaction is one of joy, disappointment, or annoyance. Is his teacher more satisfied with his behavior in the classroom (this was a problem last term), is his achievement average or, I hope, considerably higher? My emotions are obviously involved, but the involvement is much narrower and shallower than it should be. What happens when I take some time and let thoughts and feelings probe the subject with maximum emotional involvement?



Immediately I'm ashamed of my limited goals and concerns. I have no idea what the world will be like even 2 years from now, let alone 15, when he has to "go out into it." He'll certainly need to be strong, flexible, able to learn from experience as well as from books, unafraid of new ideas. In addition I fervently hope that he'll have the desire and opportunity for continuing intellectual and spiritual growth, an ability to judge what's true and significant and a desire to choose that rather than the trivial while still being able to avoid being a snob or a rebel for the mere sake of rebellion. Learning how to learn will be a much more important skill than any amount of factual knowledge. This is the job of the first 6 years of school. "Developing good study habits" is the jargon of the educators; I don't like the barrenness of that phrase but prefer something that would incorporate the idea of awakening and nourishing the eagerness to learn. All good teachers do this anyway. When this ability of learning how to learn has been accomplished, preferably with joy, then further learning can take place much more rapidly and new tools added quickly.

Whitehead has urged putting to better use something which many teachers and parents have known about for centuries: the rhythm of learning. He states that learning progresses in fairly regular cycles of 3 phases, each characterized by a different emotional approach to reality. The first he calls the period of romance, during which a child (or adult) is eager to assimilate large hunks of knowledge or experience, savoring it wholeheartedly, uncritically and emotionally. At these periods children do better if they are presented with subjects of large scope and drama. Next comes the period of precision, during which it is the small details and intricate proofs that tend to be more intriguing to the learner. And finally we reach the period of generalization at which time the somewhat separate small facts are grouped into meaningful or usable chunks of truth, which, again, are springboards for further adventures of the mind as the cycle starts again in this dialectical step-ladder. We all go through this sort of process in solving many kinds of problems, in mastering any subject of study (it might even help in Japanese language study!), and in working out our personal creeds or philosophies. Whitehead's thesis is that at certain ages one of these attitudes is more prominent than the others and that it should be recognized and fed so that its power can be harnessed.

The first time the cycle is completed is before school age for the average child. There is the indiscriminate and all-inclusive exploration and incorporation of the 1 and 2 year olds, the precision of the 3 and 4 year olds and the getting things into perspective of the 5 year old. Then the process is repeated at a different level and with different content and tools during the first 6 years of school, then again in the junior and senior high school years. However, this rhythmic cycle occurs at not exactly the same age in all persons.

Some schools are now making the entrance age requirement somewhat flexible by allowing certain children who seem ready to enter at age 5, while keeping others out till age 7. This variation is not necessarily related to their level of intelligence, but may well be due to the rhythm Whitehead has described. I think the range of readiness to start first grade is actually more like 4 to 8 years. In my own family this seems to be the case.



One of my brothers was eagerly teaching himself how to read at the age of 4 with only minimal help from me (4 years older) while my son is just becoming interested in words and numbers at the age of 8. His first 2 years of school were practically wasted as far as academic learning is concerned. Whatever he learned during those two years he could be learning in 2 months now, and probably in 2 weeks 5 years from now, if we're speaking only of "book larnin'." However, this is the age when other types of learning are at least as important, especially becoming acquainted with humanity, and the best setting for this is a fairly large community of diversified individuals. My own rather strong opinion is that when English—(or other European) language schools are not conveniently at hand, children should be encouraged to attend the local Japanese school for at least 2 or 3 years. Then, with a little extra tutoring in English reading and writing, the transition to an English-language school or to a home-study system is not too hard, because the skill of learning how to learn has already been acquired. The additional talent, easy for some but so hard for others, of being able to make friends with a variety of individuals has also been acquired. One hears sometimes about missionary children who have a difficult time adjusting to school and or society when they return to their home country. This difficulty is almost never in the area of studies but in that of personal relations and arises, I believe, when an adolescent comes to realize that the few friends he's had are not representative of all humanity. In his too suddenly opened eyes either his parents are good and much of the rest of the world is bad or else his parents are old fuddy-duddies, and he plunges into various groups of contemporaries with no ability to discriminate between better and worse. Of course these are extremes, but they are possible, and I hope to protect my children against them by seeking for them as wide a range of experience as possible under our given circumstances, with heart-felt gratitude that this range is much wider already than would be possible in small-town or suburban USA. Parenthetically I can state that their experience in Japanese elementary school has been completely satisfactory—not a single regret so far on their parts or on mine. I realize that others have had different experiences, and that it isn't every child that can take the constant consciousness of being different in appearance, but those that can are further strengthened and receive numerous extra benefits.

Those for whom it is not feasible to participate in a fairly large school should make a conscious effort to aid their children to establish and maintain a wide area and range of acquaintanceship—several friends with different types of personalities and abilities. Mothers who are teaching their own children have a special opportunity to make the curriculum flexible and take advantage of the individual rhythms of learning of their children. For instance, during the stage of romance greater emphasis and more time can be spent on reading, history, geography, and the "larger" sciences, such as astronomy, geology, archeology. Arithmetic, spelling, and other studies requiring attention to detail are difficult at this stage, and although few, if any, teachers would recommend ignoring them completely, they could be given less emphasis, with the comforting assurance that if an emotional block isn't created against learning such subjects, the age of precision will be along in a year or two to give a built-in impetus to the mastering of the more minute details of various areas



of truth.

With the realization that emotional involvement is a powerful aid to learning when well used and a crippling deterrent when wrongly applied, we can help our children to achieve the joy of learning, so that they can more readily reach the heights of their individual potentialities.

Those who haven't yet read W. H. Auden's *For the Time Being* have a blessed experience to look forward to. Among many other deep insights into truth, he puts into the mouths of the three Wise Men from the East the goals of wisdom which have been left out of their life-long studies:

To learn how to be more truthful is the reason I follow this star.

To learn how to be more loving is the reason I follow this star.

To learn how to be more human is the reason I follow this star.

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### Kidnaping Case

The brutal kidnap-murder of 7-year-old Masaki Ozaki of Tokyo shocked the nation. It also taught a few lessons to parents. The first lesson was that it is dangerous to send children to schools far distant from their homes. Serious thought must be given to this problem, because many children are attending distant schools. In many cases, parents choose well-known or exclusive schools to satisfy their vanity, regardless of the burdens the commuting brings upon their children. Secondly, many parents must have learned that they entertained misconceptions about child psychology. Parents often think their children obey only them, which is not true. The third lesson concerns the police and mass media. The tragic killing of little Masaki should bring home the principle that the safe return of an abducted person takes priority over the arrest of the kidnaper.

—Kahoku Shimpō (Sendai)



*It has sometimes been claimed that the children of missionaries are likely to grow up as infidels because of overemphasis on formal religion in these homes. But in such worship as is described here, there is certainly no such danger, for it is pervaded with natural joy and love.*

## Worship in a Missionary Home

FRANCES H. BRAY

We had risen early to attend the Easter sunrise service. My husband had gone out to the driveway to check on the car, since it was too early for public transportation. We were preparing a quick breakfast, when we heard him call, "Come see the sunrise." We all rushed out to the front yard to see a golden ball which seemed to be three feet across, shining through a branch of full-blown cherry blossoms.

"God who touchest earth with beauty  
Make me lovely, too.  
With Thy spirit recreate me,  
Make my life anew."

The later formal service on Nagamineyama was meaningful, but we had already experienced our real sunrise worship service.

In our home, worship has never been ritual, but we have tried to make worshipful thankfulness the warp upon which the strands of life's beautiful experiences are woven. Nothing we have is our own. We are God's stewards.

One evening, just as we were ready to sit down to supper, the doorbell rang. A rather emaciated young woman stood there, holding a basket full of articles for sale; the usual moth-balls, tooth-brushes, razor-blades and elastic, none of which we needed. We could have bought something, knowing she would earn a small margin of profit; but instead we asked her to join us for supper, not only so that her body might be strengthened but also so that she might feel the warmth of God's loving care through our fellowship, if not in a cold cash purchase. When the children quickly joined in setting another place and bringing a chair, they saw put into action the words, "Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me." They were full of questions that night as to where she lived, why she had to earn her living in that way, and how far she had to travel home in the dark. This all led to a worshipful experience and to a deeper thankfulness for the bountiful provision for our material needs which we enjoy.

When one day during the summer we spent on Mt. Rokko, we went down over the brow of the hill to pay our respects to our nearest neighbor, a tailor, we saw that one of his young women helpers was terribly disfigured from burns received, we learned later, in the bombing of Kobe. It is a long and thrilling story of how, through the financial help of friends and the skillful cooperation of missionary doctor friends, plastic surgery was



performed on her. Since then she has visited in our home and been a guest for meals; and although it is still not pleasant to look at the deep red scars on the almost obliterated face with the tiny drawn-up mouth, one of the boys held her chair as respectfully as though she were the most beautiful of the professors' wives. We worshipped together in deep thankfulness that beauty of spirit cannot be marred by physical appearance or handicaps, and that no matter how stylish the teen-agers hair-do, or how captivating the costume jewelry, it is meaningless without depth and purpose of spirit.

A young man in Narimatsu was deafened when he was in junior high school by some fireworks which exploded near his head. Through his pastor we learned he was working in a laundry near us. One day he dropped by to bring greetings. I was busy getting supper but invited him in. I asked our son to show him how to operate his electric train. In spite of handicaps of both language and deafness, the young man was soon able to operate the various gadgets which our son demonstrated. Then we invited him to eat what was obviously his first meal in a foreigner's home. Our younger son, who is very fond of bread and gravy, showed our guest just how to prepare it and how to use his silverware. Such sharing is a form of worship and gives occasion for prayers of thankfulness for physical strength and the full use of our senses. I've often wished that I had a record of the children's own prayers at bedtime which have shown how those experiences lingered in their thinking.

On one of the rare occasions when we could go to church together as a family, we planned to eat lunch in Kobe before going home. Near Sannnomiya Station we saw a rag-picker with a heavy load, industriously engaged in his work. My husband pointed out that, instead of begging, he was actually trying to earn his living, and wondered whether as a Christian family we could help in some way. We knew of the courteous Japanese custom of enclosing gift money in an envelope, but where along the street could we find one? I had none in my purse, and by the time my husband had discovered one at a news-stand, the rag-picker had crossed the wide street-section north of the station and had gone inside. But now that the venture was begun, we couldn't drop it. My husband hurried ahead to search for the man while we waited to learn the outcome, the children were as excited as I was to see the plot thicken. When husband came back, he reported that he had found the man leaning against a pillar and had handed him the envelope, saying, "Your brother wants you to have this", and walked away, leaving the man gazing after him in astonishment. There was a literalist in the family who asked, "Daddy, do you know his brother?" and the opportunity came to reiterate the truth that since we are all God's children, we are therefore brothers. I remember my husband's saying to the children, "If you really want to help a person, you can find a way to do it without embarrassing the person in need." And I thought of the boldness of Peter and John and how people recognized them as men who had been with Jesus (Acts 4:13).

Children should grow up taking for granted that these acts of daily worship are the norm by which to live. Although we do not have formal worship with our maid and her son except occasionally when they eat with us as our guests, she is most cooperative in these



ventures of helpfulness and often has been the source of our learning about someone in need.

When we help the children prepare a pitcher of ice-water for the women cutting the grass by the roadside, or a glass of iced tea for the mail-man, I recall with them, the words "a cup of cold water given in my name". We cannot separate the sacred and the secular. Worship in the family is the whole of family living.

We need to remember that our children on the mission field are of necessity with us for a very limited time. As the Rev. Howard Haines of Tokyo Union Church told us at a recent conference, although we may not be able to give our children experience examples for every occasion, we can set norms of behavior, and I would add, norms for worship-in-action not bound by formalities. Children must see their parents practicing their religious precepts. "Sham makes children detest the creed the parents profess." (Nels Ferrè).

Such informal teaching, to be sure, must be accompanied by more formal worship. Just as we cannot be Christian unless we give, we cannot be Christian unless we pray. One writer said that it does not matter so much what pattern we follow as whether we follow a pattern. If we are convinced that family worship is important, we will find a place for it, even though the time may be brief. Our pattern is simple: the blessing before each meal, prayers at bedtime, and worship, after supper, which we began after my husband stopped in at a neighbor's and was invited to join in theirs. We are fortunate in that only one evening a week is regularly scheduled for adult activities, so we have the freedom of a leisurely supper hour. Father usually reads the Bible, although the children have taken their turns. When he has had to be away, we usually do some of our memory work from the Psalms, because on one occasion the request came, "Mother, save the Bible reading for Daddy. He's more expressive." And those Old Testament stories really do come so much alive that often we hear, "Don't stop there. Please read the next chapter." Without being "preachy," my husband has been able to stress obedience, love, honesty, responsibly, and other virtues we desire for our family.

One afternoon I greeted my youngest with "Any homework today?" as he pulled a book from his bag. "No, but I've got a worship-service planned for after supper. The teacher told me I could bring the songbook home." And he showed me what he had written. He had chosen three hymns and a simple litany to which our response was to be, "We thank thee, O God". When he read the chapter in Genesis (Gen. 27) about Jacob's deception of his father, I gained new hope of his spiritual growth because his choice came so close on the heels of a family disciplinary problem in which he had played a major role. He revealed to me, at least, that he knew what the Bible said about such behavior. In closing he asked each of us to lead in prayer.

Sometimes we have used responsive readings or the *Junior Bible* (RSV), but usually we read from *The Holy Bible* (RSV) with some Bray adaptations, since our children differ only two years in age. I talked with the mother of children in a wider age range in whose home devotional books were made with a picture mounted on one page, and a prayer, Bible verse, and song written on the opposite page. Even though the youngest child could not



ask for her selection by page number, she could by picture. Another mother told me that they use *Little Talks with God* (Oxford Press), which stimulates discussion between children and parents. Some may use *Thoughts of God* or other denominational quarterlies.

After the reading we have prayers, followed by the Lord's Prayer. I have heard of one family which keeps its Christmas cards in a basket. Each evening two cards are drawn from it and the senders are remembered especially in prayer. Some use birthday books or prayer calenders as orderly ways for remembering loving friends. We close our evening worship with singing. Since we cannot worship together on Sundays, we especially enjoy this chance to sing. At first each person chose a hymn of which we sang one verse, making five in all. Later we decided to sing from Hymn 1 to the end of the book, in order using one verse each of four and all verses of the fifth song. Although we have gone through two books in this way we have had to go to the piano "to find the tune" with only a few. I have been thinking that next we might recall and choose the songs in alphabetical order, or some such scheme to avoid thoughtless routine in our singing. If Japanese guests are present, we alter our procedure little except to use a bi-lingual song-book and sometimes a responsive reading. So that worship may seem to be something to be shared and not to be embarrassed about, whether a missionary neighbor, a student, or our translator drops in at the time for the worship service, he is invited to the table to join us. Our time of worship is as natural a part of our evening meal as the dessert. When High School activities begin to crowd in, we know there will have to be some changes, but I pray that we may never lose our prayer time together as a family. It forms a natural bond which makes disciplinary problems easier to deal with, disappointment easier to meet, hopes easier to share, and love to grow deeper.

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### Child Welfare

A one-month campaign to improve the nation's welfare system for physically handicapped children got under way late last year. Of the total of 200,000 deformed children throughout the country, about 60 per cent are said to be in need of treatment, and, moreover, through treatment can acquire knowledge and techniques necessary for earning their living expenses. However, this country has only 3,300 beds for such children, or a miserable figure of less than 0.003 per cent as compared to the 60 per cent polio outbreak in this country happened to arouse a national interest in deformed children.

—Chubu Nippon Shimbun (Nagoya)

*As the only American family living in a remote city in Hokkaido, the Lammers have a unique opportunity to demonstrate Christian living. Although the use of their home for evangelistic purposes must entail the loss of some of their privacy, the results seem to justify the sacrifice.*

## Christian Family Witness

RICHARD and MARTHA LAMMERS

“I came that they may have life and have it abundantly”—John 10:10b (RSV)

Some mission boards do not commission the wife of a missionary. They reason that rather than the teaching-preaching-reaching expected of commissioned missionaries, the wife's most important role is the dedicated care of her husband's and her children's needs. We feel this is the very reason she should be included in the commission to “go . . . preach the gospel”. Her attitude toward her home-making, her standards, and the atmosphere and relationships under her roof may be the means of the Holy Spirit's capturing people's lives even more than sermons and direct evangelism.

We are thankful we are members of a church that commissions husband-wife teams. However, we are also humble in our belief that God has commissioned all \*six of us Lammers. As soon as our children began to walk and talk, we began trying to impress upon them the fact that they were part of God's plan for reaching into Japanese lives to bring them into His Kingdom. Although we sometimes feel we aren't “getting through” in this area to the children's thinking and consequent actions and attitudes, we do feel in general that they are more cooperative than they would otherwise be—perhaps because of the status they have in our thinking. We have always kept eyes and ears open for the potential reaction expressed in the protests “Aw, not again.” or “I get tired of . . .” when they learn of expected guests, but they always show fresh enthusiasm.

We feel that our children open doors to many more Japanese lives than either of us can. Whereas we are involved in many hours of correspondence, study, sermon preparation, menus, messes, and routines that keep us “within the four walls” in relative isolation, our children are seldom out of direct contact with the Japanese community. Even when we wish otherwise, their impact of their “doing” upon schoolmates, teachers and parents, upon workmen, shopkeepers and neighboring farm families openly negates or exemplifies what we say about the Gospel and Christian relationships. We only pray that God can use the six of us, being different, “yet all one body”.

In training prospective members for the first “mass invasion” of the Japan mission field by J-3's in 1948, Dr. Floyd Shacklock emphasized the important part our daily living would play in leading Japan's youth to want to give their lives to Christ, even when we

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\* The Lammers' have three boys, 11, 9 and 6 respectively, and a little daughter 2 years old.



were failing in our classroom teaching jobs. As unmarried missionary teachers\* we were astonished at the degree to which our relationships to our co-workers revealed (or denied) the Lord of our living. After marriage we felt an even greater responsibility in this land where wives are customarily given position so low as to approach slavery in rural areas. However, in spite of our basic conviction that daily living is our real witness, we became much involved in school and church responsibilities that seemed "musts"; and before we knew it, in writing letters home or in comparing notes with other missionaries we were reciting long lists of things we were doing for the Lord.

Mariye-san, a Sunday-school teacher in one of Sendai's churches, was our household helper when our first baby was born. One day she and Martha were talking about the problem of the young people in our church finding Christian mates (difficult both because there is such a small percentage of Christians among the eligibles, and because most marriages are still more or less "arranged". What chance does the individual Christian young person have against the wishes of a non-believing family?) Mariye-san said that her friends were studying the Scriptures and discussing personal observations, trying to come to even a little understanding of what it would mean to build a Christian home. She commented that the young people in her church were amazed at the way the Lammers' almost always worked together on whatever either of us had responsibility for, and lived together harmoniously in spite of differences of opinion and background. None of these young people were in any of our classes, had any contact with us that we knew of, so Martha thought she must have misunderstood Mariye-san's comment. Questioning further, she learned that every time Mariye-san went to church she was bombarded with questions such as "What happened this week?" "Hasn't he yelled at her yet?" "Does he even help with changing the baby's diapers?" not questions about our theology or our teaching techniques or the amount of clothing or vitamins we could distribute; but "How did they *live* this week?" After the Bible class had been dismissed, or guests had gone home and the curtains were drawn, what difference did our beliefs make in our way of life?

Commissioned as career missionaries in 1954, we were sent to Kyoto for language study. After her graduation from Doshisha Women's College, Chieko-san stayed at our house for about three weeks in order to be on hand for International Work Camp and other special Christian service before returning to her non-Christian home near Tokyo. She was in and out, a few days or nights at a time, so that she saw our family relationships and routines in just about every condition possible. When she left, she said, "Couldn't you figure out some way for other young people who have had no Christian home upbringing to have an experience like mine, of being a real 'big sister' inside your family? I have 'felt' the meaning of Christian faith *in its everyday applications* more in these intermittent days of living with you and your boys than I have in four years of studying at a Christian school, attending missionaries' Bible classes or being invited to special events in your home and others'."

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\* Both Mr. and Mrs. Lammers first came to Japan as J-3's, the former at Tohoku Gakuin and the latter at Hiroshima Jogakuin.

Still hesitant because of the many less-than-Christ-like aspects of our home and relationships, and always bogged down with the physical details of setting up such a program, we nevertheless talked with several pastors during our first year in Hokkaido and found that they felt this an area in which the missionary could make a unique contribution to the total Christian program of the church in Japan. One pastor explained "Most people think that I can teach my church members about Christian home-life because I am in the rare situation of being a third-generation Christian. However, my wife and I are often puzzled about what stand to take or what habits to teach our children because we realize that in our childhood homes, though our parents were Christian, they still took for granted many of the family attitudes and traditions that are part of the Buddhist, Shinto, feudalistic environment which surrounds us each day. Even now we are so much a part of this way of life that we cannot visualize what depth Christian faith and the idea of the equal worth of each man or woman or child as a son of God can achieve in our home".

Details of planning a Christian Home Life training program were quickly suggested by the pastors when they learned we were willing to open our home occasionally to young people so they could have the opportunity to experience things which we take so much for granted in our daily living patterns but which can show the renewing love of Christ to those seeing it for the first time. Missionaries are sometimes criticized for letting Bible classes or other activities become too much centered in their homes or dependent upon their individual personalities; but we hope we are working closely enough with the pastors so that we can be part of the renewing force within the Japanese church, rather than its competitors. Several times a year we invite to live in our home for 3-7 days (depending upon the group's convenience), three or four young people chosen by the pastor and youth group of some Hokkaido church. A group would ideally include one strong church member one newly baptized Christian and one seeker, with the idea that the bedtime discussions among themselves about what they have seen and heard can be used by God to stimulate their growth into three convinced and dedicated Christians. Returning to their homes, they are expected to hold evaluation and planning sessions with their pastor and become a team for Christian family nurture among young people and families there.

These groups of "eligibles" or young married couples (sometimes bringing small children along, thus enriching the study) live with us and share in the household routine. Their questions and comments while we are working together determine the direction discussion hours or Bible study periods will take (thus helping to keep us practical rather than theoretical), and therefore each group's program is different from all others. Yet we find that by the conclusion of the period we have always delved into each of the emphases which we feel basic: discipline of personal prayer and Bible reading; husband-wife teamwork; Christian attitudes toward each family member as an individual with specific needs and abilities to be considered in his becoming of maximum effectiveness in his walk with God; family worship and fun and study together; child care; home management principles, housekeeping techniques and use of equipment which they may have heretofore seen only in stores; sanitation and better health habits; menu-planning and shopping and cooking for



greater nutrition; allowances for children and training in the use of money; sharing of responsibilities by even small children, with opportunities to help make decisions. We stress with each group that we have not "achieved" the perfect solution—but that by reading, questioning other Christian families, praying and discussing together, we are trying to become more nearly what God has planned for families.

Although in the above program our groups are small, we aim at a real family living experience for a few, rather than a conference or school-type program for larger groups. We designed the missionary home in Kitami with this "greater family" idea in mind, and even when we are not having a scheduled "Family-Living Classroom" we often find ourselves in the midst of an impromptu home-life training experience, as young people spend shorter or longer periods in our home for varying reasons. Retreats for church young people or women's groups are scheduled in our home. One of our great joys is treating eastern Hokkaido pastors and families to a yearly 2-3 day vacation-retreat during winter school vacation. We found pastor's wives who had never met each other, families who had never taken a trip out of their own town as a family together. Through their farm extension workers groups of from 40-65 adults often request that our home be included in the bus tours sponsored by the *Seikatsu Kaizen* (Home improvement program of the Japanese government). In these instances we try to give them a capsule-concencrate interpretation of our house planning for a way of living that emphasizes that stewardship of time, things, people, and talents as gifts from God.

In addition to having people come to our home for study, we often have invitations through churches or through government extension workers to conduct one-day nutrition-cooking schools in rural areas. Armed with Christian tracts and nutrition charts, we usually go as a whole family to teach what we have learned about the use of the food "dollar"; principles of preparing and serving food for better nutrition; maximum use or storage of things produced or producible at any farm home. We have had a lot of fun in spite of the hard work and some failures involved in trying to develop recipes adapted to local produce and equipment. Great satisfaction has come with success in baking with an ordinary Japanese lunch-box set on a fish toasting rack above an open flame (we rarely find a woman who has access to an oven). Because we were without refrigeration for this first year after we came back from furlough we discovered several problems wives have when cold water is the only "cooler" in the home. Now that our 8 cu. ft. home freezer has been refitted with a Japanese motor, we are giving a few cartons to farm neighbors for them to fill and experiment with frozen food storage, with the possibility of a future food-locker or freezer units.

Local leaders tell us there is no place in the current rural society for women to learn practical, everyday aspects of food and nutrition. During the winter months young farm women flock to the local knitting or sewing schools where traditional Japanese clothing and dressmaking are taught which flourish in all small villages; but even if girls rent rooms in the city to attend the one cooking school in this area, they are taught only fancy foods for guests or wedding feasts.

We believe God wants us to help fill this lack, emphasizing the stewardship of the "daily bread" we ask for in our Lord's Prayer. Our classes are based on day-after-day family fare; we refuse to teach the use of ingredients or equipment not in Japanese homes or local stores. Women seem to grasp our suggestions clearly when we present simple charts showing what ¥60 buys (nutritionally), depending on whether we choose white bread, polished rice, milk, eggs, *natto* (a soybean product), peanut butter, jam, or caramels for our children. To support our recommendation of foods, our own family is in the midst of a revealing and rewarding survey of our own eating habits and the "nutritional dollar" in local food shops, as we test whether an abundantly satisfying diet needs to exceed the present food expenditures of local families.

People often remark that as we are *kanemochi* (rich) we can buy anything that is "good for" our children, whereas they can not afford fruit, milk, or high protein foods, for instance. However, after taking an inventory of the food stuffs on hand at the end of our first year after furlough, adding the cost of the few mixes we brought from America, as well as foods ordered from Tokyo, we found that in 365 days we had paid out a total of ¥325,760.00 (about \$95) to serve 6,760 meals (including 730 guest meals); a year's refreshments, plus the ingredients for baking or canning Christmas gift and *omiyage* (hostess gifts). This averages ¥145 (\$40) per person for three meals a day plus snacks, with tea for guests and home-baked gifts thrown in. We returned from furlough too late to grow our own vegetables, but did receive some as gifts from farm neighbors. This year our garden is a daily traveled bridge into the community as neighbors come to ask about unfamiliar vegetables or techniques used with familiar ones. Although they have been hesitant to buy cauliflower, red beets, broccoli, or other vegetables that have occasionally appeared at the market because they didn't know how to prepare them for the table (they are glad to take home free samples to experiment with. We find the same thing true of powdered skim milk, wheat germ, gelatin, evaporated milk, and many other "newer" products now displayed. "I don't know how to use it" is replacing "I can't afford it.")

Two new services our home has been able to render to the community have resulted from new equipment allotted us this summer by our mission board: a telephone and a Toyopet station wagon. The nearest phones were 1/2 mile away in one direction, 1 1/2 miles in the other. The new phone in our study can be passed through a reception window to our entrance so that neighbors can use it any time without feeling they are intruding upon us. Within the first week, among other things, it was used to report that an inter-city bus loaded with people had broken down enroute, and that a neighbor's child had developed a 104° fever at school. That was one time the Toyopet also went into immediate action, taking parents to the school and on to the hospital; we were grateful to learn that it was not the dreaded polio. Even when the Toyopet merely goes into town, it is nearly filled with people we pick up along the way; it is usually "capacity full" when church groups need transportation.

When you hear the term *genkan dendo* (front-hall evangelism), you think of a pastor or layman calling briefly at doorways; but our entrance itself is planned for service and



and evangelism. Instead of locking the outer door, as is the Japanese custom, we lock only the door from the entrance into our living area; thus, even if we are absent when people come on business or pleasure, they can sit down to rest, protected from rain or snow. A bus schedule on the bulletin board removes uncertainties about when they can get a bus back to town (we live two miles out in the country); and "loan umbrellas" as well as the telephone are available for anyone's use on the "honor system". Free tracts and scripture portions are in the rack for people who come daily, as well as for those who come only occasionally; others, tacked up on display, are given away when special interest in them is expressed; a list of the Christian books in our growing lending library is also posted for anyone interested.

In Mark 8:22-26 we read the story of Jesus' healing of the blind man at Bethsaida — in two stages. We feel this clearly describes the situation of many within our churches today. During the first 100 years of Protestant evangelism in Japan, many individuals experienced the first step of the healing process, which brought them from darkness into the light of the Gospel. Many have begun to have an awareness of the meaning of the Christian faith; some feel they have "arrived"; many have not yet seen clearly the cost and the joy of true discipleship as it affects every aspect of one's being. Robert V. Moss, Jr., has commented that sometimes it is almost as if the first stage of healing were an inoculation against the second—against our receiving full sight and consequently entrusting our lives to Him who is the Light of the world.

Our prayer is that the six Lammers' in Japan, along with of others of the large corps of dedicated Christians here, may see Him clearly and so live that others will seek Him for the full restoration of their sight.

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### **New Christian Academy Inaugurated in Tokyo**

Motojiro Sugiyama, former Socialist Speaker of the House of Representatives and a leading Japanese Christian, inaugurated the Nippon Christian Academy yesterday in a ceremony held at the International House of Japan in Tokyo.

The new Christian institute, he said, was brought into being as a result of over three years of effort by a small group of people to create a new form of evangelical service in modern Japan.

The 15-member board of the new institution is staffed by distinguished Dietmen and businessmen, as well as professional evangelists. Among them are former Prime Minister Tetsu Katayama and Niro Hoshijima, influential leader of the ruling Liberal-Democratic Party.

The idea of creating the Japanese Christian academy was born at one of the liaison meetings of the European academies held in Switzerland in 1958 which took up the troubled social situation existing in Asia and Africa.

Prior to this meeting, in the fall of 1957, however, Dr. Alfred Schmidt, member of director's association of the Evangelical Academy in Germany, arrived in Japan to start working for the creation of the academy.

The objectives laid down for the initial period of the new academy are: (1) to coordinate various lay movements now going on in Japan; (2) to organize several experimental study meetings, including a Marxism seminar, and (3) to organize a working nucleus for expansion and promotion of the new Christian movement.

Although Family Group Care is not limited to Christian homes, it is encouraging to know that the movement was initiated by a Christian Japanese and that a missionary such as the author of this article is at its center.

## Family Group Care

LLOYD B. GRAHAM

The winds of change are blowing in the field of Child Welfare in Japan to-day. Especially is this true of the "orphanages" and infants' homes. Japan's 555 *yogo-shisetsu* (for "dependent, neglected and abused children" over 2 years old) and 132 *nyuji-in* (for infants under 2 years old) are being challenged to keep pace with the times, as are the Child Welfare authorities. They are wrestling with problems which are the concern of social workers the world over. This article tells of a new effort being made in the Kobe — Osaka area by a promising new movement to bring the benefits of family life to children unable to live in their own homes. This movement needs your prayers.

### Background

The Children's Charter, promulgated by the Japanese Government in 1951, states in Article 2: "All Children shall be raised in a family with proper love, knowledge and skill, and children not blessed with a family shall be provided with an environment to substitute for it."\* In the following discussion we are concerned particularly with the application of this principle to the final two groups of children listed in the accompanying Table I.\*\* A

TABLE I  
Numbers of Children in Need of Care

Category of need	Number by sex		Total
	Male	Female	
Mentally retarded	20,000	14,700	34,700
Blind	1,900	1,500	3,400
Deaf and Dumb	6,600	6,600	13,200
Physically handicapped	13,700	9,300	23,000
Physically underdeveloped	3,800	2,300	6,100
Pre-delinquent	3,300	1,400	4,700
Lacking care because of illness or nature of parents' employment	97,000	86,000	183,000
Lacking "suitable" care	9,800	8,600	18,400
Total	156,100	130,400	286,500

Source: Japanese Government, *Welfare Ministry Survey*, 1953.  
*Japan Social Welfare Yearbook*, 1960, Table 56, p. 319.

\* *Jido Kensho Seitei Kiroku*, Children's Bureau, Welfare Ministry (Tokyo: Central Council of Social Welfare, 1951), p. i.

\*\* There existed in 1960 a total of 341 specialized institutions for care and treatment of children in the first six groups listed in Table I. Of these, 125 were for custodial care of mentally deficient children, 27 for day care of mentally deficient children, 33 for blind children, 44 for deaf and dumb children, 28 for physically underdeveloped children, 42 for physically handicapped children, and 55 for delinquent children. The Ministry of Welfare, in co-operation with three major cities, plans to establish during fiscal year 1961 a total of three "Short-Term Treatment Institutions for Emotionally Disturbed Children".



national survey conducted by the Welfare Ministry showed that in 1953 there were 201,400 children "in need of care" — not for any fault of their own, but because of the illness or inadequacy or poverty of their parents or guardians.

The official channels for dealing with the problems of children "in need of care" are the 124 municipally or prefecturally operated Child Welfare and Guidance Centers (*Jido Sodanjo*) and the 1,010 local Welfare Offices (*Fukushi Jimusho*). The over-worked staff members of these official agencies struggle to keep families together. Their efforts at rehabilitation are greatly handicapped, however, by the failure to date of the Japanese system of social security to include adequate provisions for Allowances to Widowed or Deserted Mothers or Families. The net result of these inadequacies and of the present system of Public Assistance through the Daily Life Security Law is that children of "borderline" families are turned over to the care of Child Welfare authorities while their parents work. In many cases the understaffed Child Welfare Centers and local Welfare Offices cannot devote enough time and effort towards rehabilitation. There is a continually growing "hard-core" composed of children in orphanages whose links with their parents weaken with the passage of time and finally disappear. A cogent example is presented in Table II, using data from a 1961 Fukushima study.

TABLE II

Numbers of Children in Institutional Care for Various Reasons, According to  
Numbers of Cases Involved, Intentions of Guardians

Reason for taking into care	Number		Guardian's intention reregaining custody						
	Cases	Children	Had-Has	Had-Hasn't	Hadn't Has	Vague-Has	Had-Vague	Had	Has
1. Parents unknown, abandoned	3	3	—	—	—	—	—	—	—
<b>Separated from Parents:</b>									
2. Present home care unsuitable	23	33					1	1	
3. Being abused	3	4	*						
<b>Separated from Father:</b>									
4. Mother employed	11	14	1		2	4	1	2	7
5. Mother ill	7	9	1			1		1	2
6. Mother incapable of care	17	26	3	1		2	1	5	5
7. Being abused by mother	1	1	1					1	1
8. Mother uninterested	2	2				1			1
9. Mother's care unsuitable	3	3	2		1			2	3
10. Mother ill, poor home care	1	1				1			1
<b>Separated from Mother:</b>									
11. Father employed	14	19	1		1	3	3	4	5
12. Father ill	9	17	1	2		1	3	6	2
13. Father incapable of care	19	26	2		1	2	4	6	5
14. Father imprisoned	5	6	1			1		1	2
15. Father imprisoned child being abused	2	2	1					1	1
16. Father's care unsuitable	2	2							
<b>Father deceased:</b>									
17. Mother employed	7	7	1			1	1	2	2
18. Mother ill	7	11	3		1			3	4
19. Mother incapable of care	7	11	1		1			1	2
20. Separated from mother	3	5		1				1	
21. Separated, poor home care	1	1			1				1
<b>Mother deceased:</b>									
22. Father employed	7	9	1			1	1	2	2
23. Father ill	8	11	2			4		2	6
24. Father incapable of care	11	14	1			4		1	5

(cont.)

25. Father imprisoned	1	1							
26. Separated from father	6	7	1					1	1
27. Being abused by father	4	4							
28. Father uninterested	1	1	1					1	1
29. Father's care unsuitable	7	8	2			1		2	3
Both parents present:									
30. Parents ill	1	1							
31. Father ill, mother employed	3	3		1	2				3
32. Father ill, mother incapable	2	2							
33. Mother ill, father employed	11	13	3		3			3	6
34. Mother ill, father incapable	6	7			4				4
35. Mother ill, father imprisoned	3	3			2				2
36. Both parents imprisoned	3	6					1	1	
37. Father imprisoned, mother works	2	5					1	1	
38. Father imprisoned, mother incapable	2	2					1	1	
39. Mother imprisoned, father incapable	1	2							
40. Abused by both parents	8	9				1	1	1	1
41. Both parents uninterested	3	3		1	1	1		1	2
42. Father in jail, mother uninterested	1	1				1			1
43. Mother in jail, father uninterested	1	1							
44. Parents' care unsuitable	21	26	7	1	1	2	2	10	10
Both parents deceased:									
45. Present home care unsuitable	7	11			1		1	1	1
Total	267	353	37	6	9	46	22	65	92

Source: *Children in Fukushima Institutions and Their Guardians*, Fukushima Pref. Child Welf. Center.

This table reveals that whereas, during the period studied, there was a net increase from 65 to 92 in the number of guardians intending to regain custody of children now in institutional care, the large majority of the 267 cases (175, or 61%) had no intention of reclaiming their children.

The same study examined the number of children who received letters, parcels, visits or other expressions of interest from their guardians. In only 130 (48%) of the 267 cases were there any signs of interest. The study does not indicate the ages of the children whose guardians intend eventually to seek their return from institutional care, but the age distribution of the entire group of 460 children studied is show in Table III.

TABLE III  
Percentage Distribution of Ages of Children in Care of Eight  
Fukushima Institutions, 1961

Age	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Precent	.5	3.1	3.5	3.7	2.7	5.5	5.7	5.5	9.1	10.3	8.7	13.2	14.3	9.0	3.5	1.0	0.5	0.2
Cumulative Percentage	.5	3.6	7.1	10.8	13.5	19.0	24.7	30.2	39.3	49.6	58.3	71.5	85.8	94.8	98.3	99.3	99.8	100

Source: *Ibid.*, Table 8, p. 11.

TABLE IV  
Number and Percentage Distribution of Ages of Children in Japanese  
Infants' Homes and Child Care Institutions  
(31 March 1959)

Age	Infant	1—2	3—5	6	7—12	13—15	16—17	18 over	Total
Number	3,023	864	3,780	1,799	18,135	8,008	1,795	301	37,750
Percent	8.0	2.3	10.0	4.8	48.1	21.2	4.8	0.8	100.0
Cumulative Percentage	8.0	10.3	20.3	25.1	73.2	94.4	99.2	100.0	

Source: *Child Welfare, 1961*. Japanese Government, Ministry of Welfare, Tokyo, May, 1961, p. 29.



Similarly detailed data are not yet available even for 1960 on a national basis, but the age-distribution of children in infants' homes and child care institutions as of 31 March, 1959, as given in Table IV is useful in grasping the overall situation.

The proportion of mentally retarded children among the total of 37,705 infants and children, on the basis of the Fukushima study's results, may be estimated at 9 percent.\* On the same basis, 8.2 percent of the total number may be considered pre-delinquent. In essence the plight of the remaining 82.3 percent (i. e. 31,220) is that they need food, clothing, and shelter (and, perhaps, the loving care of normal family life) which their own families are unable to provide. Although the mentally retarded and otherwise handicapped children may have no alternative to life in an institution, and although the pre-delinquent children may require treatment for a time in the new "Short-Term Treatment Institutions for Emotionally Disturbed Children," the only justification for confining the 82 percent majority of other children in institutions is the fact that no acceptable substitutes are yet available in sufficient numbers.

Individual Foster Homes

Japanese child welfare workers are constantly pointing to the failure of the *sato-oya* movement to measure up to expectations. As indicated by Table V, the number of foster parents of the orthodox type (some of whom are motivated by a wish to obtain cheap household labor in a respectable way, and others of whom are trying the children out with adoption as the prime goal) has been decreasing steadily since 1957. Even if all the

TABLE V  
Numbers of Registered Foster-Parents with Foster-Children  
Placed in Care, 1952-1960

Year	1952	1953	1954	1955	1956	1957	1958	1959	1960
Number of Foster-Homes	6,736	7,210	7,673	8,283	8,479	8,537	8,526	8,095	7,964
Number of Foster-Children	7,488	7,979	8,519	9,111	9,348	9,478	9,489	8,986	8,936

Source: *Ibid.*, Table 20, p. 31.

foster parents had the purest of motives (as some of them do), traditional Japanese attitudes which look down upon the taking in of *sato-go* (the classic term for foster children) seem to be operating strongly to prevent the development of the *sato-oya* movement as a means of providing the "suitable substitute" for family life of which the Children's Charter speaks. A new start, with new motives and new terminology, seems to be necessary.

\* The 1961 Fukushima survey shows that 460 children in 8 institutions included 39 (9%) with I. Q. less than 70. In detail: Less than 49: 4 children, 50-69: 35 children; 39% of the children (119 boys, 61 girls) had I. Q's 70-89; 36% had I. Q's 90-109 (105 boys, 61 girls); 6% had I. Q's 110-129 (20 boys, 9 girls); 1% had I. Q's over 130 (4 boys, 1 girl). The I. Q's of 9% were not determined (26 boys, 15 girls). The Fukushima survey also revealed a total of 36 pre-delinquent and 2 definitely delinquent children, or 8.2% of the 460 children in 8 institutions surveyed. *Op. cit.*, Table 10 and 11, pp. 13, 14.

### **The Family Group Care Movement**

Even if Japan had:

—a social security system complete with Family Allowances and Aid to Dependent Children, with adequate numbers of caseworkers to aid rehabilitation;

—a system of child welfare administration which gently but relentlessly compelled parents to take advantage of rehabilitation services and reclaim their children within, say a two-year period or face termination of parental rights, thus freeing children for adoption;

there would still be children of homes broken by death, divorce or other factors who would need substitute family care—children for whom adoption is not possible.

In the actual situation in Japan to-day, the ideal conditions just described can hardly be said to exist. The figures cited are ample testimony. Thousands of children are being deprived of normal family life year after year because of the lack of sufficient numbers of substitute families.

The Association for the Promotion of Family Group Care was formed in April, 1961, to make a new start in finding and training well-motivated families to take small groups of unadoptable children into their homes, and to give them the benefits of family life which are their birth-right under Japan's Children's Charter.

### **Kobe Welfare Department Leads**

Kobe's Welfare Department, under the direction of Mr. Toshihiko Hinokuma, elder in one of the Kobe churches, has marked up yet another first by providing municipal funds to subsidize couples volunteering to open their homes as family group homes. Mr. Hinokuma's interest in this form of substitute care for children was kindled during an inspection tour of welfare services in the United Kingdom. His determination to inaugurate this system in Kobe during his term of office was reinforced by the evidences he saw of a world-wide trend away from congregate institutional care for children whose only need is a substitute for their original family. The final stimulus was given by the encouragement he received from social workers of many nations attending the International Study Conference on Child Welfare in Tokyo in 1958.

Simultaneously, a young Christian — a law graduate of Doshisha — who had lost his parents in childhood, was preparing to devote himself to child welfare by working for a time as an attendant in a Christian orphanage. His observation of the virtual impossibility of providing normal family life experience to children in an institutional setting made him give up his dream of establishing an orphanage. He confided his doubts in his friend and counselor, Miss Alice Gwinn of Kyoto. After prayer and soul-searching, Mr. Heihachiro Ogasawara was led to become acquainted with Mr. Hinokuma, who also encouraged him to abandon the idea of establishing an institution and to become, instead, Kobe's first "family group care home."

Sumiko, a Christian graduate of Doshisha's English Literature course, whom Mr. Ogasawara had been courting, agreed to marry him on the mutual understanding that their



home would also be open to children other than their own.

But there were obstacles still to be overcome. Opposition came from Mr. Ogasawara's own elder brother,—now a successful inventor of plastics—who suspected his younger brother of entering the social work field for lack of confidence in his own ability to find a job in the business world. This doubt was erased only after Mr. Ogasawara had secretly taken the employment examinations for a well-known company, had been informed that he would be employed, and then, in his brother's surprised presence, had ripped to shreds the evidence of his acceptance for employment by the company.

The brother's attitude changed abruptly. Threats to disown Mr. Ogasawara gave way to an offer to place at his disposal a patent for a revolutionary new type of adhesive invented by the brother for use in the manufacture of transistors. It was agreed that Mr. Ogasawara might have for his own continuing support all royalties on the invention from sales to customers solicited by him. For months young Ogasawara made the rounds of electronics companies, extolling with increasing success the merits of his brother's invention. The orders began to pour in to the company licensed as the sole manufacturer of the adhesive, and royalties soon mounted up.

Mr. and Mrs. Ogasawara finally had sufficient funds to pay the *shiki-kin* (deposit) needed to obtain a small semi-detached two-story home in the Ashiya district of Kobe for a monthly rental of ¥6,000. The place was large enough to satisfy the requirements for a family group care home. Their income reached the minimum needed for them to obtain official approval as respectable family group care parents, and they became the first such home to be licensed by the City of Kobe—the first such home in Japan.

The Kobe Child Welfare and Guidance Center gradually placed children in the home, either from municipal institutions, directly from disintegrating families, or from families where the children were being abused by a step-mother. The Ogasawara family group home now consists of five foster children (two brothers aged 8 and 6, another boy aged 14, and two girls aged 11 and 9) and their own little baby born this Spring. The father of one girl and the mother of the other girl are deceased. The parents of the other children are living but unable to care for them due to a variety of reasons. Most of the placements are on a long-term basis, with no indications that the original parents are considering release of the children for adoption. No measures seem likely to be taken to terminate their guardianship.

### **Financing of Family Group Care**

Four other family group care homes have since come into being in Kobe, and the Osaka Child Welfare authorities have decided to adopt the system. The first Osaka home, consisting of four children of tubercular parents undergoing treatment and the own child of a young Christian child welfare worker, Mr. Ei-ichi Okamoto, and his wife, is now functioning under the supervision of the Osaka Child Welfare and Guidance Center. The national and municipal subsidies provided to the children and to the family group care parents are summarized in Table VI, according to school grade of the children.

**TABLE VI**  
**Amounts of National and Local Subsidies Payable to Children**  
**in Family Group Care Homes**  
 (Osaka, Kobe)  
 (In yen per month)

School grade of child	National subsidy per child			Osaka, Kobe subsidy		Total
	Board Rate	Educ'n Costs	Sch. Lunch	Mid-day Snack	Special Allowance	
Pre-school	3071.70			150	1000	4221.70
I	"	176	400	"	"	4797.70
II	"	214	"	"	"	4835.70
III	"	242	"	"	"	4863.70
IV	"	260	"	"	"	4881.70
V	"	256	"	"	"	4877.70
VI	"	276	"	"	"	4397.70
VII	"	428		"	"	4699.70
VIII	"	388		"	"	4609.70
IX	"	346		"	"	4567.70

In addition to the above monetary grants on behalf of children in the care of family group homes, there is complete underwriting by the child welfare authorities of all medical expenses incurred by the family for illness of the children. The stipend payable to the group home parents monthly by the national treasury is ¥250 per child in care. The cities of Kobe and Osaka provide supplementary stipends, as shown in Table VII, to group home parents caring for more than two children.

**TABLE VII**  
**Amounts of National and Local Stipends Payable to Parents**  
**of Family Group Care Homes**  
 (Osaka, Kobe)  
 (In yen per month)

Number of Children in Family Group Care Home	Parents' Stipend		
	National	Local	Total
1	250		250
2	500		500
3	750	4000	4750
4	1000	5000	6000
5	1250	6000	7250
6	1500	7000	8500

#### Association for Promotion of Family Group Care

A voluntary organization known as the Association for Promotion of Family Group Care was formed on 3 April, 1960, under the leadership of Prof. Shigeo Okamura, director of the Social Welfare course at Osaka Municipal University and an authority on substitute care for children deprived of their own homes. The Board of Directors consists of Prof.



Okamura, Chairman; the author, Vice Chairman and Director of Operations; Prof. Hideo Higashida of Osaka Junior College of Social Work; Mr. Shunichi Hiraoka, Honorary Director of Kyoto Y.M.C.A.; Mr. Shizuo Imai, Director of Kobe Y.W.C.A.; Mr. Ichiro Kawamura, Director of Nihon Life Insurance Company's Social Work Division; Mr. Hajime Kashu, Director of Asahi Newspaper Company's Social Work Division; Mr. Haruo Nagashima, Member of Editorial Board of Kobe Shimbun; Prof. Keiichiro Shimada of Doshisha University; Asst. Prof. Tsuyako Shimada of Kwansei Gakuin University; Prof. Shotaro Yamamoto of Kwansei Gakuin University; and Mr. Hiromu Yamamoto, Vice President of Sumitomo Trust and Banking Company. Membership in the Association, available at ¥1,000 annual fee, now numbers over 100 persons in all parts of Japan. Offices are provided free of charge for the Association in Osaka at the Nihon Life Insurance Company Hospital (Tel. 53—0801), and in Kobe by the Municipal Child Welfare and Guidance Center (Tel. 4—4256).

Goals of the Association include recruitment and training of suitably motivated couples or persons engaged to be married who are willing to become parents for family group homes, not only in the Kwansai area, but in other parts of Japan; the rendering of case-work service to the original parents of children whenever possible, in order to enable early restoration of the children to their own homes; the conduct of in-service training for ordinary foster parents; and the provision of a revolving loan fund for prospective family group parents to enable the acquisition of adequate housing. Missionaries knowing of potential family group parents among their Japanese friends are asked to invite such persons to write to the Association for information.

#### ASSOCIATION FOR PROMOTION OF FAMILY GROUP CARE

##### Ōsaka Address

c/o Nihon Seimei Saiseikai Byōin  
11, 4-Chōme, Itachibori Minami Dōri,  
Nishi Ku, Osaka.

##### Kōbe Address

c/o Kōbe Chūō Jidō Sōdanjo  
1, 1-Chōme, Tachibana Dōri,  
Ikura Ku, Kōbe.

*Those who heard this sermon delivered at Lake Nojiri will be glad to see it reach a wider audience through print, for it deals with a matter which touches us all very closely. The writer brings to bear on the problem a trained scientific mind, a keen sense of comedy, and a deep love of human beings, imperfect as they are. To read his reflections will stimulate and move you.*

## Death in the Family

EDWARD E. DAUB

How lonely our life would be if we did not belong somewhere! In Dostoyevsky's novel, *Crime and Punishment*, a drunkard describes our human situation rather well when he says, "Do you realize, do you realize, sir, what it means when you have nowhere to go to? For every man must have at least somewhere to go to." Thank God that He has so ordained our life that we, the solitary, are placed in families! God has meant, for us to belong to a family from our very birth.

It is a terrible fate for a child to be denied God's gift of life in a family. The Old Testament continually calls for kindness and concern for the plight of the widow and the fatherless. One of the great horrors of the past war was the vast army of children who were orphaned or displaced from their families. *The Gentle House* is the story of one such displaced orphan who found a new family, but the time of waiting, of not belonging, of not having anywhere to go, was a terrible one. Recalling those days of idle waiting, he said, "we wait unt wait, and nothing happen, and there be nothing to do. We go crazy and all childrens cry unt cry. So I say my prayers very hard. Please, please, please, please Jesus, make so I can scream louder than anybody else so somebody notice me and do something to get me out of this place." Yes, we ought continually to thank God that He has so ordained our life that we, the solitary, have been placed in families.

And what an amazing and mysterious entity the family is! Modern times has brought planned parenthood, but it is doubtful whether there will ever be a completely planned family. A family is like a garden. The overall layout may be planned, but the garden as a living entity is not planned but cultivated. And over and beyond the planning and the cultivation is the mystery of the garden's own growth. Like the sower of seed who went to bed each night and rose each morning knowing not how the seed sprouts and grows, the life of a family grows and develops before our very eyes by a power that we cannot fathom and which will always remain a mystery.

But there is another mystery about the family, and that is the way in which every member belongs to the whole but is never possessed by it; every life is shaped by the whole but not determined by it; every person gains meaning for his life there but never finds that meaning exhausted. We belong to our families, and yet we always remain individual persons in our own right.



James Agee has written an essay in which he reminisces about the life of his family on hot summer evenings during his boyhood. At its close he gives poetic expression to the deep sense of belonging, together with the equally deep awareness of being a separate and distinct person. He writes of his thoughts as a young boy as follows:

On the rough wet grass of the backyard my mother and father have spread quilts. We all lie there, my mother, my father, my uncle, my aunt, and I too am lying there. All my people are larger bodies than mine. One is an artist, he is living at home. One is my mother who is good to me. One is my father who is good to me. By some chance, here they are, all on this earth, and who shall ever know the sorrow of being on this earth, lying on quilts, on the grass, in a summer evening, among the sounds of the night. May God bless my people, my uncle, my aunt, my mother, my good father, oh, remember them in their time of trouble; and in the hour of their taking away. . . . After a little while I am taken in and put to bed. Sleep, soft smiling, draws me unto her: and those receive me, who quietly treat me, as one familiar and well-beloved in that home; but will not, not now, not ever; but will not ever tell me who I am.

There is an ineradicable separateness in our life, for no one can discover for us just who we are. It takes a lifetime and probably eternity itself. It cannot be simply taught, like "two plus two makes four." Parents cannot drive their children to this discovery. They can only point to the path and give guidance along the way. Yet how important that pointing and that guidance are!

Dr. Walter Horton preached in Kyoto at a time when three special days were at hand, Ascension Day, Mother's Day, and *Kodomo no Hi*, or Children's Day. He did a marvelous job of weaving them all into one meaningful fabric by pointing out that Ascension Day marks the moment when Christ's earthly ministry ended and the task of evangelism, the proclamation of the Gospel, passed into the hands of the Church—and that the most natural unit for evangelism, for sharing the Good News, is the Christian Family, from father and mother to daughter and son.

Dr. Paton, a missionary to the Hebrides, has said, "If everything else in religion were by some accident blotted out, my soul would go back to those days of reality. For sixty years my father kept up the practice of family prayer. None of us can remember that any day passed without it. No hurry for business or market, no arrival of friends or guests, no trouble or sorrow, no joy or excitement, ever prevented us from kneeling around the family altar while our high priest offered himself and his children to God.

Paton's father was a farm laborer. As we thank God that we, the solitary, have been placed in families, let us further thank Him that we have been nurtured in Christian homes.

How many of us would be here in Japan today if it were not for the guidance of our parents? How many of us would be serving God and the people of Japan as preachers and teachers, as doctors and businessmen, were it not that our parents pointed to a path of service to God and to man?—a service that ought to be rendered, even though it means separation from the very people who have pointed it out to us. That separation from our families is one of our constant sorrows, and the knowledge that the final separation may come while we are thousands of miles apart brings with it a haunting melancholy.

That essay of James Agee about his boyhood days was published together with his final novel posthumously, and the title of that novel is *A Death in the Family*. Each year

the news comes to some of our number that a loved one is gone, that there has been a death in the family. Sometimes the word comes with shocking suddenness—sometimes only after a long and painful period of anxiety. Thanks be to God for His promise of everlasting life in Him.

But there is another kind of death in the family, which is more immediate, more persistent, and more painful—and that is the death that comes from sin. Paul says that the wages of sin are death; that sin pays its servants, and the coin with which it makes payment is death—not the death of the body, but the dying of the spirit. Sin is suicide.

But the death which sin brings is not just suicide; it is murder as well, for we bring death to those that we sin against. We had a small tragedy with some birds in our home last winter. They didn't get along, and by the time we discovered it, the female bird was rather beat up, stripped of all the feathers down her back. We separated them, but one morning we found the mother-bird dead. It struck me then that when Paul speaks of the wages of sin as death, he must mean that along with death for ourselves we bring death to others by our sin.

In the short comedy, *The Strolling Clerk from Paradise*, the narrator Hans Sachs offers us some very good advice on how to get along with each other. The story is about a husband and wife who both get swindled by the same man. The wife gets swindled first, and the husband mourns, "Dear, dear, she'll bring me to my ruin. Where were my wits when I was wooin'?"

The husband sets out in pursuit, meets the same man, and is swindled out of his horse. Now he remarks, "Here comes my wife. 'Tis my belief she'd best not know about the horse . . . The deuce, I'd better think of an excuse." At the end of the play, Hans Sachs emerges and counsels the reader to practice give and take.

The husband doomed to such a wife, knows well  
the darker side of life . . .  
And yet, if she's a faithful mate, simple but kind,  
he ought to love her,  
For though he thinks himself above her,  
The husband too will sometimes slip,  
and lose a feather on a trip,  
Or find his worthy self is swindled, his wisdom dashed,  
His lordship dwindled.  
Then let us practice give-and-take for holy matrimony's sake,  
And guard its peace from all attacks, and so be happy, says Hans Sachs:

We all need to practice give-and-take in our relationships with others; that's only good common sense. But common sense alone cannot penetrate the lower depths of our sinfulness. In a book dealing with the life of Florence Allshorn and the community of St. Julian that she founded, we are told that when she first arrived at her mission station in the Uganda, she found the one and only sitting-room divided into two halves. In one half was crowded together all of the senior missionary's furniture; the other half was entirely bare. "That's your half," she was informed.

The whole atmosphere of that mission station was wrong, due to that distorted rela-



tionship. She was the eighth young missionary to come there, and none of the others had lasted more than two years. One day the old African matron came to her while she was sitting on the verandah crying, and sitting at her feet said to her, "I have been on this station for fifteen years, and I have seen you come out, all of you saying you have brought to us a Saviour, but I have never seen this situation saved yet."

How do our situations get saved? How does life come to replace the death that we deal out to each other? We must live between two poles of decision; God's decision about us and our decision about God. Like a polar satellite, our orbit must include both.

Of course God's decision about us is the primary pole. Without the promise of His love, there would be no hope. Without God's decision to redeem us, there could be no deliverance from death into life. A man caught in quicksand cannot pull himself up by his own bootstraps. His own efforts avail him nothing unless help comes from beyond himself. God's decision to love us even in our sin and to deliver us from that sin is the primary pole of our orbit.

But it cannot be the only pole, lest we fall into a kind of pass-the-buck type of thinking. Pascal has remarked that Christendom is a society of people who with the aid of certain sacraments evade the duty of loving God. President Truman had a plaque on his desk with the motto, "The buck stops here." Perhaps every Christian should inscribe that motto in bold letters wherever he holds his private devotions. "The buck stops here."

When the wise old matron said to Florence Allshorn, . . . "all of you saying you have brought to us a Saviour, but I have never seen this situation saved yet," it shocked her. In her own words she described what happened as follows:

It brought me to my senses with a bang. I was the problem for myself. I knew enough about Jesus Christ to know that the enemy was the one to be loved before you could call yourself a follower of Jesus Christ, and I prayed, in great ignorance as to what it was, that this same love might be in me, and I prayed as I have never prayed in my life, for that one thing. Slowly things rightened.

For a whole year, Florence Allshorn read the thirteenth chapter of the First Epistle to the Corinthians every day.

Paul's great hymn to love closes on a note of decision. "Make love your aim." (I Cor. 14. 1.) Florence Allshorn prayed as she had never prayed before for one thing—that the love of Jesus Christ, that same love might be in her. God grant that we, too, may choose love, that we may be able to grasp and understand the dimensions of the love of Christ—the height and the depth, the length and breadth—that being filled with the love of Christ we may bring to our families, our friends, our fellowship in the Church, and to our enemies—not death, but life.

*That the problems of religious education are not exclusive with Christian schools is shown by this survey of Buddhist and Shinto educational institutions conducted by two young Japanese educators.*

# Religious Education in Non-Christian Religious Schools of Japan

(especially in Shinto and Buddhist Schools)

MICHIO OKAMOTO and MUNEHARU KITAGAKI

## INTRODUCTION

Our aim in this short article is to clarify the way in which Japan's religious schools, with the exception of Christian schools, are carrying on religious education based on their own religious disciplines. It is not difficult to give a "subjective" picture of the situation of religious education in this country. This kind of sketch can be found in various forms in books written on this subject, published before and after World War II. However, these books do not give us a reliable picture, because it changes in accordance with the authors' viewpoint.

That is why we have tried to collect statistical data as widely as possible. In so doing we were struck by one fact: Japan has as yet produced very little data in this field. It is easy to procure statistical data about this or that individual school, but it is rather difficult to secure comprehensive data which cover religious education on a national scale. Nor do Japanese religions seem to have been concerned with securing such data even for themselves. (We found that Japanese Christianity is far advanced along this line.) A careful examination revealed the fact that the only book available and useful for our purpose was an article entitled "Actual Conditions of Religious Education in Universities and High Schools" in the *Shukyo Nenkan* (Religious Year-Book, 1956), edited and published by the Ministry of Education in March, 1955.

The data in this article were compiled in terms of the actual conditions as of December 31, 1953, so that they may sound a little out-of-date by now. However, we have used them here for two reasons: first, no such comprehensive data have been published either by the Ministry of Education or any other institution (the Ministry of Education publishes the *Shukyo Nenkan* annually but without any data concerning religious education! This means that the present data are the latest available to us); and secondly, we judged that the situation in religious education has changed very little, if any, since 1953. These figures, therefore, can claim validity to a large extent. But the present data also include an investigation of the situation of religious education in national, public, and non-religious private schools, which are of course unnecessary for our purpose. Hence, our task was to edit the given data in our own way. We think it might be interesting to compare some



data from Christian schools with those of other religious schools—just for the sake of reference. This may help the reader understand the actual condition of Shinto or Buddhist education more clearly than if he were shown Shinto or Buddhist data alone.

Also, we have quoted from other sources—the *Educational Year-Book*, the *School Year-Book*, and *General View of Colleges and Universities in Japan*. Here again we tried to edit the data. One more thing we must add: the data from the Ministry of Education concerning high schools and junior colleges were compiled selectively; but so far as universities were concerned, all universities were included in the investigation.

PART ONE Universities and Junior Colleges

I. Proportion of Religious to Non-Religious Universities in Japan:

A. Universities (four-year system)

Number of universities:	226
Number of private universities:	120
Number of religious universities:	35

Note: This means 15.4% of all universities are religious universities.  
29.1% of private universities are religious universities.

B. Junior Colleges (two-year system)

Number of junior colleges:	252
Number of private junior colleges:	194
Number of religious junior colleges:	61

Note: This means 24.2% of junior colleges are religious junior colleges.  
31.4% of private junior colleges are religious junior colleges.

II. Distribution according to denominations and sects:

A. Universities

Religion	Denom. or Sect	No. of co-ed. or men's univ.	No. of women's univ.	Total
Shinto	Shrine Shinto	1	0	1
	Tenrikyo	1	0	1
	Total	2	0	2
Buddhism	Shingonshū	2	0	2
	Zenshū	8	0	3
	Jōdoshū	2	0	2
	Jōdo-shinshū	2	1	3
	Nichirenschū	1	0	1
	Other	1	0	1
	Total	11	1	12
Christianity	Protestant	10	6	16
	Roman Catholic	2	3	5
	Total	12	9	21
GRAND TOTAL		25	10	35

Distribution of religious universities according to religion :

Shinto	5.7%
Buddhism	34.3%
Christianity	60.0%

B. Junior colleges :

Religion	Denom. or Sect	No. of co-ed. or men's colleges	No. of women's colleges	Total
Shinto	Shrine Shinto	0	0	0
	Tenrikyo	1	0	1
	Total	1	0	1
Buddhism	Shingonshu	0	1	1
	Zenshu	2	0	2
	Jodoshu	1	0	1
	Jodo-shinshu	3	3	6
	Nichirensu	2	1	3
	Others	1	6	7
	Total	9	11	20
Christianity	Protestant	10	21	31
	Roman Catholic	1	8	9
	Total	11	29	40
GRAND TOTAL		21	40	61

Distribution of junior colleges according to religion :

Shinto	1.6%
Buddhism	32.8%
Christianity	65.6%

Note: (1) These figures reveal that about one-third of Japan's private universities and junior colleges are religious institutions, of which more than half are Christian. The Buddhists and especially Shintoists are less concerned with higher education.

(2) So far as the higher education of girls is concerned, Christian schools are predominant: 90% of the four-year women's universities are Christian, whereas there is not a single Shinto women's university or junior college. There is only one Buddhist four-year women's university. More than two-thirds of women's junior colleges are Christian, and less than one third Buddhist.

### III. Religious departments and courses in religious universities:

(exclusive of junior colleges)

	Shinto (S.)	Buddhism (B.)	Christianity (C.)	Total
No. of schools questioned	2	12	21	35
No. of schools which answered } the inquiry	2	12	19	33
No. of religious depts.	2	11	7	20
No. of religious courses	2	12	19	33
Average number of hours of religious instruction offered per } week	65	67	23	41.5

The following Shinto or Buddhist universities have their own religious departments :

Shinto: Kokugakuin University, Tenri University.

Buddhist: Taishō University, Shuchiin University, Kōyasan University, Buddhist University, Ryūkoku University, Tōyō University, Ōtani University, Tōkai Dōbō University, Hanazono University, Komazawa University, Risshō University.



Note: Each of the two Shinto universities, and 11 out of 12 Buddhist universities have their own religious departments. (The exception is the Buddhist Aichi Gakuin University.) So, the fact that at least 12 of 21 Christian Universities lack religious departments becomes one of the outstanding features of Japan's Christian universities.

#### IV. Religious activities and facilities in religious universities:

	S.	B.	C.	Total
Number of schools answering	2	12	19	33
Number of schools which have regular religious services, lectures, or any other form of religious education. (This also includes religious training, and individual guidance. Buddhist schools put emphasis on religious lectures.)	1	9	15	25
Number of schools which have facilities for religious service and training. (Shinto schools have shrines and altars. Buddhist schools have Buddhist shrines, chapels, seminaries for the Buddhist priesthood, assembly halls, and temples for Zen study.)	2	11	17	30
Number of schools which have a dean or committee for extra-curricular religious activities.	1	3	15	19
Average number of teachers in charge of religious activities per school.	23	8	7	12.6
Number of schools which have special seminars. (Buddhist schools have such seminars as the Saturday Seminar, Risho Seminar, Society of the Birth of Buddha, Nirvana Society.)	1	8	7	16
Number of special seminars per year	3	12	6	21
Number of schools which have religious practical exercises or field work.	2	9	10	21

Note: It is noteworthy that relatively few Buddhist schools have a dean or committee for extra-curricular religious activities. Also, Shinto schools have far more teachers in charge of religious activities than the other two.

#### V. The religious activities of students in religious universities:

	S.	B.	C.	Total
Number of schools which answered the inquiry	2	12	19	33
Number of schools which have religious organizations	2	12	18	32
Number of schools which have no religious organizations	0	0	1	1
Number of religious organizations	4	34	46	84
Number of members who belong to religious organizations	346	2140	3938	6424
Average number of religious organizations per school	2	3	2.6	2.6
Average number of religious organization members per school	173	178	219	201
Average number of members per organization	87	63	86	76

Note: These organizations vary widely from study groups to campus evangelism. Some aim at mutual training in spirit, and others put emphasis on fellowship and social activities. Some involve even political, ideological, and socialistic activities (these are mostly found in Christian universities). No Shinto, and very few Buddhist, organizations are politically oriented.

# **VI. Kinds and conditions of religious study meetings, lectures, and other activities in religious universities:**

	S.	B.	C.	Total
Number of schools which answered the inquiry	2	12	19	33
Number of schools which have study meetings, lectures, and other activities	2	11	18	31
Total number of such occasions	6	87	104	197
Average number of such occasions per school	3	8	6	6
Meetings sponsored by school	0	29	22	51
Meetings sponsored by other organizations	3	14	26	43
Meetings guided by teachers	0	30	31	61
Meetings conducted by students themselves	3	12	23	38
Meetings conducted by persons outside the university	0	2	2	4
Attendance	283	40455	53280	94018
Average attendance per school	142	3677	2960	3022
Average attendance per meeting	47	465	512	477

Note: This table reveals that Buddhist schools are carrying out these study meetings, lectures, and other activities with enthusiasm, whereas Shinto schools are not very active in these areas.

# **VII. Problems involved in religious activities of students in religious universities:**

	S.	B.	C.	Total
Number of schools which answered the inquiry	2	12	19	33
Number of schools which have problems	0	3	4	7
Number of schools which have no problem	2	9	15	26
Total number of problems	0	3	5	8
<b>Nature of problems</b>				
These meetings tend to incite political activities	0	1	2	3
They tend to make students deviate from the norm	0	1	0	1
They tend to make students neglect the regular curriculum	0	0	1	1
They tend to interfere with the regular curriculum	0	0	1	1
Lack of leaders ; lack of personal contact between teachers and students	0	1	1	2

Note: It is strange that so many schools say they have no problems. The schools which say they have problems usually show their misgivings over political activities—the most prevalent and urgent problem for students in the last fifteen years. If we may be permitted to make a subjective judgment here, we would say that this is the evidence of the vestiges of feudalism and formalism which still remain in religious schools in Japan. Furthermore, we suspect that this traditional influence tends to deprive the students of the life which should invigorate their various activities, and which comes from a true religion. Therefore, it is alarming that religious schools themselves do not seem to be concerned about this aspect of the problem.

# **VIII. Points of emphasis in guiding student activities in religious universities:**

	S.	B.	C.	Total
Number of schools which answered the inquiry	2	12	19	33
Participation of all students in the activities	0	5	7	12
Training of leaders	0	2	3	5
Cultivation of religious understanding and sentiments	1	4	3	8
Compatibility of study and practice	1	2	4	7



## PART TWO High Schools

## I. Religious activities in religious high schools:

	S.	B.	C.	Total
Number of schools questioned	5	45	50	100
Number of schools which answered the inquiry	4	31	37	72
Number of schools which have religious activities	2	31	35	68
Number of schools which have no religious activities	2	0	2	4
Number of religious services	3	98	48	149
Number of lectures	1	13	23	37
Number of study meetings	5	19	40	64
Others	1	8	7	16
Number of religious activities sponsored by schools	6	85	61	152
Number of religious activities in clubs and organizations	4	17	27	48
Number of voluntary religious activities carried on by students	0	17	24	41

Note: Regardless of religion, high schools seem to emphasize religious service; Buddhist schools are especially noteworthy in this respect. Another interesting feature is that, unlike universities, high schools are active in sponsoring various religious activities.

## II. School libraries in religious high schools:

Questions: In the selection of books is any consideration given to the matter of religious doctrine?

	S.	B.	C.	Total
Number of schools which answered the inquiry	4	31	37	72
Number of schools which give consideration	4	27	30	61
Number of schools which give no consideration	0	3	4	7

## III. Students' concern with religious books:

	S.	B.	C.	Total
Number of schools which answered the inquiry	4	31	37	72
Number of schools where students show interest in religious books	2	10	15	15
Number of schools where students do not show interest in religious books	2	17	18	38

## SUMMARY

In Japan about 15% of all the universities and 29% of the private universities have some religious affiliation, while 24% of all the junior colleges, and 31% of private junior colleges have such affiliations. This fact indicates that the emphasis on religion is stronger in the lower-grade institutions, probably because they are not so much concerned with pure scholarship. Of all Japanese religious schools, over one-half are Christian, and in particular, 90% of the four-year women's colleges are under Christian auspices.

In contrast to the fact that both Shinto universities, and almost all of the 12 Buddhist universities have their own religious departments, less than half of the Christian universities have such a special department. On the other hand the majority of Christian schools have a dean or committee for worship services and extra-curricular religious activities, while

very few Buddhist schools do. Shinto schools have far more teachers assigned to religious activities than either the Christian or Buddhist institutions. The religious activities vary from study groups to campus evangelism, the trend in Christian universities being toward political, ideological and socialistic thought. Buddhist institutions are more active than Christian schools in promoting retreats, lectures, and other organized religious activities, but Shinto schools show very little interest in this field.

A surprisingly small number of institutions reported any problems in their religious program, their main concern being over political trends in students' thinking. This may be an evidence of surviving vestiges of feudalism and formalism in the religious schools of Japan, which tend to divorce religion from life and make it arid and academic. This tendency is again shown in the fact that the main emphasis in the religious program is the participation of the whole student body, rather than the training of future leaders or the practical application of the principles being taught.

In comparison with the universities, religious high schools are much more active in sponsoring religious activities, particularly if they are Buddhist. Almost all the religious schools consider the religious content in selecting books for their libraries. About half the students in Christian and Shinto schools show an interest in such books, but only one-third of the students in the Buddhist institutions. Since the data on high schools are incomplete, it is impossible to give an accurate picture of religious activities in any of them.

It will be observed that all religious schools have certain common problems with which they deal in various ways. It is to be hoped that some generally useful suggestions as to the solution can be found in this study.

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### Japan's New Morality

by KAZUO KURODA

The one-hour-a-week moral education, which was started recently in our primary schools, has underscored the prevalent sense that Japan must do something to keep our future generations morally sound. But the Education Ministry, responsible for the new revised curricula, is the first to stress that morals cannot be taught just in one hour of the school week.

#### Aim of Teaching

What the Education Ministry is driving at is, according to the official guidance book for teachers, (1) training as a member of a democratic society, (2) respect of life, personality and human rights, (3) practice of the same respect in various social environments and (4) cultivation of the ability to participate in the cultural and moral development of the nation.

Despite the Education Minister's personal criticism of the Fundamental Law of Education, the universal ideals set by the law have been reaffirmed as the guiding principle of moral education. These aims and ideals are striven for in teaching by rather jealously adhering to classroom circumstances and fables of human interest as examples for instruction.

A dove bit off a leaf and dropped it for an ant struggling for life in the pool. The ant later bit the foot of a hunter aiming at that same dove and the bullet missed it. Having told this story the teacher tries to encourage pupils to help each other.

*So great is the aversion to publicity of the subject of the following biographical study that the material had to be gathered from a deacon in his church before translation into English. However, a complete life is to be published this fall under the title of **Arano Nari** (This is a Desert Road) by the Kirisuto Shimbun Press.*

## Sotohiko Masuzaki, Servant of God

(Translated by Louis Grier)

Sotohiko Masuzaki was born on April 12, 1892, in Ishikawa Prefecture near the city of Kanazawa as the only son of the priest in charge of the Ōgenji Temple of the Jodo Shinshu Sect. His mother, who died in childbirth, dedicated him to the priesthood. At the age of six he was placed in another temple, where he began the formal study of the Buddhist scriptures. At seven he was ceremonially consecrated and received the priestly name Zuigen. A lifelong devotion to art began with his study of ceramics and the famous *kutani* ware. He was graduated from the Kanazawa Public Industrial School.

Young Sotohiko spent his adolescent years agonizing over the meaning of life. He was discontented with what he considered the decadence of the daily life of a priest. Six times he tried and failed to commit suicide. On his way to the seventh try he was touched by the words of our Lord which he heard in a street meeting. He was promptly converted and on February 11, 1908, he was baptized. He was stripped of his priestly authority and his name stricken from the temple register, an excommunication second only to being disinherited by one's father. This, too, followed swiftly.

Upon leaving home Masuzaki engaged in designing *kutani* ware by day and street preaching by night. At the urging of General Yamamuro Gumpei of the Japan Salvation Army, he entered officers' training school and after graduating was assigned to the Sendai corps. At that time he sought to save a young woman from the near-slave existence of a prostitute. For his pains he was attacked by a gang of ruffians, wounded in thirteen places, and left unconscious for four days. He was admitted to no less than six university hospitals, and eighteen doctors predicted that he had only from two months to one-and-a-half years to live. With this prospect he decided to commit the rest of his life to rural evangelism. He began pioneer work in the remote mountain regions of Shimane Prefecture. There again persecution followed him, and many times he was in danger of his life. But out of each trial the Lord seemed to bring a new victory.

Later Masuzaki was reassigned as an officer to the Kochi corps. During that time his father, who had disinherited his only son, was led into the Christian faith. Like his son, the father renounced the priesthood, but he departed this life after a few short years as a confirmed believer in Jesus Christ.

In 1927 Masuzaki left the Salvation Army and joined forces with Toyohiko Kagawa, under whom he felt he could find a more appropriate outlet for his social concerns. In



July of that year he followed the urging of Kagawa to go to Minabe in Wakayama Prefecture, where he is laboring to this day.

### A Visit to Minabe

Let us now imagine that we are on the way to pay him a visit. Wherever you start your journey in Japan, the last leg of the trip begins as we leave Tennoji Station in Osaka. We are thankful for the new diesel express which cuts in half the time of the local steam train. Half the trip seems to be through tunnels. But the rest is breathless views of orange groves on the mountains to the left, and sea scapes to the right. Most of our fellow passengers are bound for Shirahama Hot Springs. As good missionaries we feel obliged to appear out of place in the gaiety of the office parties getting prematurely underway. But we settle back to read the only thing we could find in anticipation of our visit with Masuzaki, a pre-war pamphlet long out of print. And we try to imagine what it was like when Masuzaki made his first trip to Minabe.

### "Go Out by Faith!"

When Masuzaki arrived in Minabe there was as yet no railroad. The only means of travel was a boat that called at each little fishing village along the coast. Minabe was so isolated it was dubbed "*riku no koto*"—the mainland's desert island. Once when Kagawa was on an evangelistic tour in America, a Japanese resident there said to him, "When you get back to Japan, please begin Christian work in my home town of Minabe."

In order to fulfil that request Kagawa tried to think of the strongest man of faith he knew. In his Kwaragi Settlement House in Nishinomiya City the great evangelist turned to Masuzaki and asked, "Masuzaki Sensei, how would you like to go and work in Minabe?"

The answer was as brief as it was unhesitating. "Yes! Where is it?"

"I don't know. Let's look at the map."

As they pored over the map together, Masuzaki said, "Here's something in Chinese characters that reads "Nambu" (南部). That means 'southern part.' Do you suppose that could be Minabe? It's on the coast."

Kagawa ended the conversation with the suggestion, "You might inquire at the Setsuyo Line in Kobe."

Not long thereafter Masuzaki filled his ruck sack with the necessary equipment for the trip, then returned to take leave of Kagawa. Even an elementary knowledge of Japanese is enough to prove that Masuzaki is a man of action rather than of words: "...*de wa, Sensei*..." (well, Sensei...), he said.

"I'm leaving it all to you. You have a tent? And don't forget your umbrella." Thereupon Kagawa emptied his pockets and desk drawers of all the coins and paper money he could find. Together it added up to thirteen yen and twenty-five sen, a half month's salary on the poorest level. That was everything that Kagawa had at that time. "Take this with you," he offered. It was also everything Masuzaki had.

And so Masuzaki set out like Abraham from Ur "not knowing where he was to go."

This portable tent, this umbrella, this ruck sack, this ten yen and a bit more was the sum total of Masuzaki's earthly possessions. But he had another invisible possession. He carried his faith. Kagawa laid his hand on Masuzaki's shoulder and said, "Brother Timothy, go out by faith!"

### His Arrival in Minabe

The boat left Osaka Bay and headed through the Kitan Straits between Awaji and Wakayama. The sky darkened as the waves broke into whitecaps. The words of Kagawa were still ringing in his ears, "Brother Timothy, go out by faith!" He drank in the words of the Epistle to the Hebrews, phrase by phrase: "By faith Abraham...; by faith Isaac...; by faith Jacob..."

Masuzaki dropped to his knees on the deck and prayed, "O God of Abraham and of Jacob! O God who now leadest thy servant through the waves and hath called me to an unknown land! Thy will be done. Thy will be done." The deck quivered like a leaf on a tree. In the storm the rudder was damaged, and for a whole day the boat drifted with the wind. The passengers, hanging between life and death, were spewed up on the beach of Minabe like Jonah. On that beach Masuzaki pitched his tent and slept out the night. Thus ended the first day and the first night, July 2, 1927.

### A Threefold Salute

That was over thirty years ago. But the same Masuzaki, now a grandfather, meets us at the station. Greeting Masuzaki is a therapeutic experience. It gladdens and lightens the most downcast heart. If we had any idea of conducting an interview with pen and notebook, we discard the notion right now. It is more like participating in a drama.

When the townsfolk of Minabe meet Masuzaki they give a cry of "Sensei!" followed by a threefold salute which consists of touching chest and head in quick succession and ending with a forward thrust. And he replies, "Yaah!" and waves his hand, smiling and nodding his head. How did this salute originate?

Masuzaki has built many outdoor shelters along the beach for those suffering from tuberculosis and has ministered to them with patient care. There have been no less than 138 persons so aided. Nearly all have improved in health under the loving care of this pastor and his wife. Those who have not, he tenderly laid away in a cemetery he built himself and named "Megumi-ga-oka" (Mount of Grace.) When folks salute Masuzaki with a touch to the chest, all this is implied.

Every month, without exception, the tides of life cast up human wreckage at Masuzaki's door: those who failed in attempting suicide; those suffering spiritual breakdowns and various neuroses; and just plain tramps, for whom Minabe is the end of the line in a search for sunnier climes. All come to Masuzaki, and all find a new spark of hope.

"*Okashi na sensei!*" (Crazy teacher)," the townspeople say. "Another queery has come!" But the jokes are coupled with respect, for they all know that here is a ministry of selfless service that none of them can imitate. Touching the head takes in all this.

At one time Minabe was plagued with an epidemic of typhoid fever. One after another 87 persons died. The three ovens of the crematorium were kept burning day and night, but were not able to keep pace with the corpses which were brought in. No one dared lend a hand because this was a contagious disease. The city fathers and police were frantic. Even a wage of ten yen per day together with a rice-wine ration was not enough to induce volunteers to take on this job. The gloom of despair descended upon the town.

As Masuzaki watched, he could stand idle no longer and volunteered his labor on the one condition that he receive nothing in recompense. On a barren hilltop he scooped out a number of pits with a shovel and built open-air pyres. It took three days and nights to dispose of all the dead. In imitation of this digging action the citizens have come to thrust out their hand like a scoop to complete their salute to this Christian pastor. What was once a mark of scorn has become a reverent expression of respect and affection.

We begin to understand better why these people love Masuzaki as he leads us along the winding back alleys lined with vats filled with the pungent aroma of *umeboshi*, the pickled plums for which Minabe is justly famous. The road leads us past the last fisherman's house to the edge of town where there is a cluster of buildings which constitute Roto Gakuen (Work and Worship Institute).

### A Pillar of Crape Myrtle

We enter "Kyodai-so," (Brother House), and Mrs. Masuzaki prepares to serve us tea as we take the place of honor by the *tokonoma*. This is an ornamental alcove in the guest room. Invariably it is supported by a column of wood called the *tokobashira*, especially chosen with an eye to its fine grain and natural beauty. As we admire this column, Masuzaki tells us there is a story connected with it. We begin to realize that nearly everything about this place has an air of sacramental significance. And this is the story.

In the remote mountains of southern Nara Prefecture lies a village called Totsugawa. One of the village elders had a son who was a completely unmanageable delinquent. He was placed in an institution in Hyogo Prefecture, only to escape many times. He was in constant trouble. In desperation the father brought his son to Minabe, and under Masuzaki's care the boy underwent an almost miraculous transformation. He was free to run away but never did. Masuzaki turned his incurable bent toward destruction into hammering out metalware, a job for which he felt an almost ecstatic joy. After a number of months he returned to his native village. He had become a model of good behavior and a baptized Christian. His father's joy was comparable only to that of the father of the Prodigal Son. "This my son was dead, and is alive again; he was lost, and is found."

Thus overjoyed, the father cut down a crape myrtle tree in his garden which had been handed down as a family treasure for many generations. Father and son together carried it on their shoulders for three days, a distance of one hundred kilometers over hill and mountain. When they got to Minabe, he presented the magnificent piece of wood to Masuzaki. A pillar of crape myrtle as large as this is truly a thing to be prized; for though it grows for hundreds of years, this shrub seldom becomes large enough to be used



as a beam in building a house. So deeply was Masuzaki moved by this expression of appreciation, that he used it as the *tokobashira* we now admire. As we hear the story, we, too, are moved to praise God for the works He hath done through his servant.

## A Memorial Rudder

### The Story of Crazy Chu

As we finish tea and leave the Brother House, our eye is caught by a ship's rudder fastened high above the entrance and almost hidden by ivy. Here is a welcome excuse to ask whether there is a story here, too. And there is.

Masuzaki heard that there was an idiot orphan living in a hut for storing fishing nets on the beach of Kirime about ten kilometers northwest of Minabe. After conferring with his wife, Kiyoko, he decided to bring him up in their own home. The child's real name was Chuishi Yamamoto. The couple affectionately called him "Chu-yan" and petted him as one of their own. The boy was so feeble-minded that he really thought his true name was "Aho-Chu" (Crazy Chu). Together they soaked in the same bath, and together they slept under the same quilts. But Masuzaki usually awoke to find the child asleep somewhere on the bare ground. He could not easily overcome the habit of sleeping in the open acquired when he was a vagrant orphan. Chu-yan gradually learned to sleep on a quilt. In the night he was awakened regularly and taken to the toilet.

Chu-yan remembered only one hymn, "From Greenland's Icy Mountains." It took two long years of painstaking teaching, phrase by phrase, for him to achieve this accomplishment. Masuzaki taught a group of young farmers and fishermen every night at his Institute. Because Chu-yan invariably joined the group as he played about, the people of the town in derision call it "*Aho Gakko!*" (Idiots' School).

Shortly after the Kisei Line was completed through to Tanabe, Chu-yan disappeared. Masuzaki was worried sick and looked for him high and low. Word came that someone that fitted his description was seen in Kushimoto. Masuzaki set out to investigate, only to learn that he had embarked on an auxiliary sail boat, so his search could be carried no further.

One day several years later Masuzaki received a gentleman caller, unknown and unexpected. "Are you the Masuzaki Sensei who took care of Chuichi Yamamoto?" he inquired.

Without answering his question directly Masuzaki asked, "Where is Chu-yan now?"

"He's dead. He died saving our lives."

"Tell me. How did it happen?"

The captain began,

Chu-yan was cook in the galley of the *Koju Maru*. After the boat left Owase, we encountered a violent storm and made headway only with the greatest difficulty. As we came off the coast of Shingu we ran aground on a reef and ripped open a hole in the keel. Because we could not stop the inrush of water, I gave the command to abandon ship. We were making ready to lower the life-boat, but Chu-yan was nowhere to be seen.

"Heh! Aho-yan! What devilment is he up to this time?"

I turned back, and what do you suppose? If it wasn't Chu-yan in the hold of the ship, yelling, "Captain! Captain! Water!"

"What are you doing down there?" I called. "Hurry up here."

"Captain! Water! Water!"

"What? Water?" But when I looked around there wasn't any water to speak of. Turning to the life boat I shouted, "We'll save the ship after all. Man the pumps! Everybody bail out water!"

While we pumped out the water, the engines were put into full speed ahead with no thought other than reaching land. We took refuge at Miwasaki port. The five of us were saved, but Chu-yan died from loss of blood, one leg mangled where he had stuffed it up to the hip into a hole in the side of the ship. With his own body he stopped the water from coming in.

After a long pause Masuzaki asked, "And how did you learn about me?"

"Chu-yan talked about nobody else!" laughed the captain. "He once told us the story of the Dutch boy who saved the dyke. That's something he must have heard from you."

"Ah, Chu-yan remembered . . . ." Masuzaki's voice trailed off in reminiscence.

"Sensei," the captain said, "this is the rudder from Chu-yan's boat. Please accept it as a memorial."

Masuzaki and the captain, eyes red with tears, hung it high on the wall where we behold it now.

"If Chu-yan had had a normal mind," Masuzaki tells us, "he would never have performed such a reckless deed." And then to make sure we have a text for this sermon from life, he concludes, "The foolishness of God is wiser than men . . . . Greater love has no man than this, that a man lay down his life for his friends."

### **The Origin of the House-by-the-sea**

The fruit which faith wrought by love.

Facing us is still another rest-house with the quaint name "The House-by-the-Sea." It, too, has a story.

Two young women who had attempted suicide were brought to Masuzaki. Both were comforted and cared for by this Christian couple. These women who were suffering from a "sickness unto death" were touched by a compassion that carried them into an utterly new world, a world of perfect service to God and man, of love that works by faith, of a warmth of heart which can be felt directly and needs no supporting arguments in words. During the first painful interview, when the case seemed beyond the healing reach of words, Masuzaki quoted a poem of Kagawa's which had in turn been inspired by the words of his great missionary teacher, Charles Logan. "Life is not darkness alone. Face the sun, and let it dry your tears." The penetrating rays broke into those two dark and mouldy hearts.

After a time the older sister became a primary school teacher in Shiga Prefecture and the younger sister, an office clerk in a company in the neighborhood. On the morning of their departure into a new life, Masuzaki went out on the beach at the break of day and

bought a red fish from the boats just returning from the fishing grounds. Mrs. Masuzaki broiled it with head and tail still attached and served it with rice and red beans, all a mark of celebration. The two young women, eyes filled with tears, finished the feast without a word.

One month passed. A special delivery letter arrived, which said: "How can I express my appreciation? The enclosed money order is my first month's salary. Please use it to help in God's work."

Gesturing with his hand to the small house before us Masuzaki adds, "With that first month's salary I built this little rest house and named it 'Kojitsu-so'," (the House-by-the-Sea.)

### **An Angel with Only One Robe**

#### **The Story of Taeko Kubo**

Masuzaki guides us to an outdoor eating shelter where we get an uninterrupted view of the whole bay. We look across to Kashima Island and in the immediate foreground is a giant cactus plant four feet high with wide leaves bowing grotesquely as though caught and frozen in some classical dance. In jest we say, "I suppose even this cactus has a story."

Masuzaki grins. "I carried that back in my suitcase from the grave of Taeko Kubo on Okino-erabu Island near Okinawa."

The story began one week after Masuzaki had spoken to the women workers in a certain spinning mill in Osaka City. He received a pink envelope that bore the name of Taeko Kubo and was written mostly in phonetic script, full of misspellings and in an almost illegible hand. After deciphering it with great difficulty, he read as follows:

"Sensei, recently you asked us whether there was anyone present who thought she was the most miserable creature in the world. You also said that such whining and whimpering is like gazing at one's navel.

Sensei, I am the daughter of a fisherman of Okino-erabu Island. When I was ten years old my father and older brother were lost at sea. Left at home were my mother and my older sister who suffered from eye disease, and my little brother and sister. The five of us were living from hand to mouth every day. Wishing to help out as much as possible, I set out at the age of thirteen for Osaka. But it was one bitter disappointment after another. I don't remember how many times I walked along the banks of the Yodo River, wishing I could die. But when I thought of my family at home, I didn't have the courage to jump in.

Sensei, recently you said, 'Stop gazing down at your navel and lift your eyes to heaven. Take hope. Believe in God.'

Sensei, can one such as I really take hope? Will the day ever come when I can laugh again? If there be a God, tell me, where is he? Where is he?"

In great haste Masuzaki sent her a long comforting letter, together with an introduction to Rev. Genjiro Yoshida of the Shikanjima Settlement. Later a letter came from Taeko saying she wanted to learn to read the Bible in order to attend church. Masuzaki sent her a set of lectures from a girls' correspondence school. Her fellow workers began whispering behind her back,



"Taeko has taken to book reading!"

"Being a factory hand is not fancy enough for Miss Kubo!"

Undaunted, Taeko Kubo budgeted her free time, even retreating into her closet to read by candlelight. In time she copied the entire New Testament. Though not yet twenty she was promoted from shop steward to supervisor.

Then word came to Masuzaki that Miss Kubo's health had broken. He called her to Minabe where he could watch her closely. Her disease was diagnosed as pleurisy, at that time the most prevalent occupational disease among spinning-mill workers. Thanks to fresh air and fresh fish and plenty of rest, her health was restored in little more than a year. She began lending a helping hand at the kindergarten. One day Masuzaki suggested, "How would you like to become a school teacher?" She passed the licensing examination in just one try and by her own choice returned to her native island of Okino-erabu.

On the appointed day the harbor was filled with islanders come to welcome the new teacher. Down the gangway stepped the new teacher, wearing a dark blue *hakama* (divided skirt), carrying a white parasol and waving her hand.

"Sensei. It's the sensei! The teacher has come!"

Miss Kubo began, "Thank you for all your courtesies during my absence, especially your kindness toward my mother and younger sister. Taeko Kubo has returned!"

The islanders stood with their mouths open in bewilderment. Could this be the whimpering little "Taebo" who had left the island seven years before, clutching her one small bundle? Surprise gave way to joy when they realized she had returned as their teacher, in spite of her lowly position as a factory hand and the illness over which her mother had been so worried. Respect for Miss Kubo mounted until she became the pride of the island.

During the summer of that first year the incidence of contagious disease was less than one fifth the usual rate. Miss Kubo had begun a program of toilet sanitation with the public school as model. It took this slim "school marm" to convince the incredulous health authorities that pigs which fed on human excrement were the carriers of communicable diseases.

When young people expressed an eagerness to be taught how to read, Masuzaki sent twenty copies of Kagawa's book on the *Sermon on the Mount*. Miss Kubo organized meetings in all sorts of places to read and discuss this book. Others were encouraged to take leadership. The moral habits of the young men and women improved accordingly.

About six kilometers from the school was an isolated settlement in which a small colony of lepers lived together. Every Sunday afternoon Miss Kubo went there to clean, wash, change bandages, nurse the most advanced cases. It was invariably dark by the time she returned home carrying her little bag of sterilizing instruments. "Perfect love casts out all fear."

Imagine the grief of the islanders when Miss Kubo herself was taken ill and became completely bedfast! A continual vigil was kept at her bedside as they worked desperately to keep alive a spark of life. It is said by the islanders that her deathbed scene was comparable only to the passing of Buddha himself.

"There are people far worse off than we are. They are the ones to comfort," she said. Through the open window of the sick room she looked straight ahead at the moon rising over Mt. Oyama.

"Live by hope."

"Masuzaki Sensei."

"Lord Jesus." So saying she quietly passed away.

The articles she left behind were one *hakama* skirt, one parasol, a narrow sash and two undershirts. When she left Masuzaki she had two trunks packed with all the apparel befitting a young lady. Piece by piece she gave away all she had, not only the clothes which are second only to life itself to the mind of a young girl, but that very life which was still in the bloom of spring. It was a life in literal imitation of the words of Kagawa, "In the service of God be prepared to offer up even your last remaining *kimono*."

In February, 1940, Masuzaki, together with Kagawa, made an evangelistic trip to Okinawa and Formosa, and on the way fulfilled a longtime desire to visit Okino-erabu Island. It was 4 A.M. when the boat entered Wadamari harbor. Right down to the breakwater there was a multitude of people waving flags. Thinking it was probably a send-off for soldiers on their way to war, Masuzaki tried to slip in as unobtrusively as possible. But from among the crowd there stepped a gentleman elegantly dressed in formal attire. Bowing reverently he asked, "Are you the teacher who taught our teacher?"

"Yes, I am Masuzaki."

"Oh, then you are the Great Teacher!"

And up went the shout. "Oh, the senior teacher of Miss Kubo. The Master Teacher himself is here!" They waved their flags to shreds. And Masuzaki remained as guest of honor till the next boat left three days later. He was shown in great detail the spiritual monuments to Miss Kubo's services on the island. God who is able to raise up sons to Abraham even from a clod of earth, used a young woman with only a third-grade education to become an angel of mercy, and after performing these works of love, called her back to her eternal home at the age of twenty-four.

### A Ministry that Embraces Each Person as One of God's Creatures

Masuzaki excuses himself to go off and buy some red sea bass for our *osashimi* (raw fish) dinner. Raw fish is never so delicate as when served in Minabe. Before excusing himself Masuzaki introduces us to a visiting elder from a neighboring church, and this gives us a chance to ask about Mrs. Masuzaki. We learn that when Masuzaki returns home and announces, "*Tadaima*," (I've just returned) his wife, Kiyoko, comes out and greets him with, "*Okaerinasai*," (welcome back) regardless of where she is or what she is doing.

One time when Masuzaki returned home and called out the customary, "*Tadaima*," Kiyoko did not appear. Thinking it strange, he entered the room and found his wife asleep covered with a quilt. Astonished, he pulled back the quilt, to find his wife's face swollen and lacerated in several places, and her mouth with two front teeth mercilessly knocked

out. When he asked what had happened, he learned that a ruffian who habitually frequented the house had come again to threaten them and make impossible demands. The rascal had taken money from Mrs. Masuzaki, then grabbing her by the nape of her *kimono* had hurled her out of the room and down onto the bare ground of the entrance. In her fall she broke two front teeth on the large stepping-stone.

"Does it hurt?" he asked, hardly knowing what else to say.

"Well, yes. But when we think of what they did to Jesus . . ." That was all Kiyoko Masuzaki had to say.

In 1957 Masuzaki received official commendation from the Ministry of Welfare for his distinguished service in social work. He was to have an audience with His Majesty the Emperor. Twice a special delivery letter came bearing the imperial crest and requesting an advance copy of whatever formal address Masuzaki intended to make. Such remarks are traditionally couched in a special vocabulary reserved exclusively for the Emperor. Masuzaki told his wife he could never make such a speech, and rather than trying he would give up going to Tokyo. Even as he was ushered into the presence of His Majesty, court officials were frantically trying to extract some indication of what he intended to say.

After words of encouragement and comfort from the Emperor, Masuzaki began, "This honor is not for me alone. I would like to share today's honor with my wife who has labored together with me, who has never uttered a single word of complaint and who has been content to be wed with poverty."

The Emperor, his eyes moist, listened intently and nodded emphatic approval. Was it because he was impressed with the mutual devotion of this pastor and his wife? Or was he perhaps reminded of the support the Empress had given him during his own fateful struggle against the military junta during the war? Or was it simply the integrity of this figure standing before him and insisting on treating even the Emperor as a human being and not an impersonal figure-head?

We find it impossible to picture this scrawny little man standing before the Emperor, as he returns carrying the fish for our supper. Before we know it, the time has come to catch our train and we haven't even set foot inside the museum yet. As a souvenir of our visit Masuzaki insists on our taking a box of shells he has collected and which we made the mistake of admiring too obviously. Even this has a story, for Masuzaki has discovered the only specimen of a species which has been named in his honor. We take leave with the satisfied feeling that we have gathered enough material to last us through the speaking engagements of a whole furlough. But there is a deeper and more elusive satisfaction. On the train home it suddenly dawns on us. Unknowingly we, too, have become a part of this man's expansive ministry, which is broad enough to embrace not only the outcast and the Emperor but even the missionary(!) in his frustrations, his loneliness, his agonizing longing to see the fruits and become a part of the victory of Christ overcoming darkness in this land.



*This report on the reactions of an adult study group to Niebuhr's **The Nature and Destiny of Man** constitutes valuable source material on Japanese religious thinking.*

## Some Reflections on Religious Experience

HIDEYASU NAKAGAWA

The following is a summary of the comments made on one passage in Reinhold Niebuhr's *The Nature and Destiny of Man* by the members of a study group on Niebuhr held at the Anglican Hokkaido University Center, Sapporo. The reporter would be happy if this article should furnish material for further reflections on the subject by its readers.

The passage in question reads as follows: "The general revelation of personal experience, the sense of being confronted with a wholly other at the edge of human consciousness, contains three elements . . . The first is the sense of reverence for a majesty and of dependence upon an ultimate source of being. The second is the sense of moral unworthiness before a judge. The third, most problematic of the elements in religious experience, is the longing for forgiveness." (Book I, Ch. 5, III).

**N. (an Anglican professor of theology):** I remember the strange feeling of awe we used to feel in the presence of a sacred being. When a boy, I used to have many good times with my friends in the precincts of the *Uji-gami*, or a shrine dedicated to a tribal god in my native town. Boys would play games on the *engawa*, or veranda with wooden floor projecting from the main shrine building, from which a staircase led down to the place for worshippers. The shrine was located on a plateau half way up a hill thickly wooded with cedar trees. From time to time we boys, while having a good time, would suddenly feel a sense of something awe-inspiring around us or coming from the inner part of the shrine. We would run shouting, "Wao, wao," down the stone steps toward our houses on the plain along the river at the foot of the hill. I would feel as if I heard the door of the innermost part of the shrine open with a grating sound like "Gii, gii". I still think I hear the sound. I saw a god come out in the form of an old man with a long beard wrapped to his feet in a shining white robe. I also remember the elders of the town used to say that in the middle of the night not even a grave yard was so terrifying as the precincts of the *Uji-gami* shrine. Actually I had never heard anyone who was courageous enough to spend a night in the *Uji-gami* shrine. Though I was born an Anglican of the second generation, I think I shared the same strange feeling with other boys in my boyhood. I wonder if this experience is what Niebuhr calls a general revelation, i. e. "the sense of being confronted with a 'wholly other'".

**C. (Leader of the study group, an American missionary):** Wasn't it a local deity?

**N:** Yes, it was a local deity, like Baal in the Old Testament. However, the locality is not the only characteristic of *Uji-gami*. In Maria veneration in Europe, the sacred Maria of a certain village is regarded as more miraculous and benignant than the Maria of

another village. Thus this Maria worship also could be called "local".

**A student (non-Christian):** Born and brought up in a Shinto-priest's family, I have a similar sense of awe before a Japanese god.

**N:** If this kind of experience of a sacred being belongs to what Niebuhr calls the general revelation, it could possibly be re-interpreted and revived by means of the specific revelation given in Christ. That is, the general revelation in non-Christian religious experience could become focused and "sanctified" in Christ. If ever one became serious about the specific revelation in Christ, I should think that this general revelation must surely be first negated by the specific revelation in Christ, but through this negation it might be regenerated. If we try to discard this kind of general revelation completely as pagan and meaningless, we lose the driving force which becomes the energy of a newly born Christian.

**Y. (a professor of physics, non-Christian):** I myself am not a Christian, but I should be very happy if I could believe in God as he has been discussed here these years. As a scientist, I can not believe in a God who does not exist. If this God, of whom I have learned, does exist, I would very much like to believe in Him and be saved. As to what Niebuhr says about "general revelation", i. e. the sense of being confronted with a "wholly other" at the edge of human consciousness, I very often find myself confronted not with a "wholly other" but with the emptiness of sheer solitude at the edge of my consciousness. I feel myself utterly forsaken and alone. I find no one standing with me in this *Grenz-situation* of my despair. There is nothing but emptiness.

**N:** Isn't this experience of despair and anxiety the same with a Christian, too? If anyone tries to encounter a personal God directly on the level of his consciousness or unconsciousness, he is said to be trying to meet God in a mystical way. In this respect even a Christian can hardly encounter God, but only nothingness. We read that Martin Luther had the same experience of despair. But he could call for the help of God out of this darkness of despair. This cry for God out of despair, as I understand it, is faith, and God responds to this cry for help here and now.

*Aus tiefer Not schrei ich zu dir,*

*Herr Gott, erhoer mein Flehen.*

*Dein gnaedig Ohr neig her zu mir, lass meine Bitt geschehen.*

*Denn so du willst das sehen an, was Suend und Unrecht ist getan,*

*Wer kann, Herr, vor dir bleiben?*

(Luther's hymn. Ps. 130).

In the midst of this nothingness of despair, we suddenly become aware of the man Jesus standing with us. With us he is bearing our burden—the sins of mankind. I am standing alone. There is nothing around me. Below my feet, there is the depth of nothingness. Gross solitude. Lo! Jesus is standing by me! At this very moment, I surely believe that this is the Son sent by God to save me out of this 'tiefer Not'. Isn't this the reality of Christian experience?

*This study of two Bible passages connected with the theme of **Christ, the Light of the World** is one of three lectures given by the author at the spring conference of IBC-related missionaries held at Hakone. We look forward to the other lectures in the series, which will appear in later issues of JCQ.*

## The Break of Day

(Isaiah 9:1—7, Luke 4:14—30)

JOHN BARKSDALE

### Isaiah 9:1—7:

Our first study concerning Christ, the Light of the World, begins in one of the darkest passages of the Bible. To emphasize this, the Hebrew of the context uses four different words, translated in the R. S. V. as “darkness”, “gloom”, “thick darkness”, and “deep darkness” (literally “shadow of death”). Accompanying these are two words to express the emotion which accompanies darkness: distress and anguish. The fact that a people had so many words to express the idea of darkness indicates a primitive fear of the dark, and the fact that they are all used here indicates the extreme darkness of their situation.

Of course darkness is a metaphor. We must ask, what was the situation which evoked such a description? Of what did the darkness in Israel consist in the time of Isaiah? For most of you this is familiar ground, but let's refresh our memories. In the latter part of the eighth century B. C., Ahaz ascended the throne of Israel, and soon found himself plagued with problems which his father and grandfather, Jotham and Uzziah, had never had to face in their long reigns. Since Assyria on the north had been occupied with internal problems, and Egypt on the south was dormant, Israel had enjoyed a half-century of peace and prosperity. A part of the reason for the intensity of the later darkness was the contrast with the former brightness; the darkness of a tunnel one enters from broad daylight where headlights are not even noticeable. Then Ahaz ascended the throne, only to find trouble closing in on every side. Assyria was looming up in the northeast. To meet this threat Israel allied herself with Syria, but before clashing with Assyria they turned south against Judah, perhaps because Ahaz would not join in their alliance. Isaiah begged Ahaz to stand fast and trust in God, but Ahaz decided to send to Assyria for help. Isaiah knew this was suicide, and warned, “Because this people have refused the waters of Shiloh that flow gently, therefore the Lord is bringing up against them the waters of the River, mighty and many, the king of Assyria and all his glory; and it will rise over all its channels and go over all its banks; and it will sweep on into Judah; it will overflow and pass on, reaching even to the neck...” (Is. 8:7, 8). As Isaiah prophesied, so it happened. Assyria came, crushed Syria, depopulated the outlying regions of Israel, and left a vassal on the throne in Samaria. Eleven years later, when Samaria revolted, it was completely subjugated and most of the population was carried off. Yet this would be no cause of re-



joining to Judah. Israel was its brother. Also Judah was left alone only at the price of complete subservience to Assyria. In the face of Judah's refusal to trust in God, Isaiah withdrew from public life and confined his work to a small group of disciples. He foresaw greater distress yet to come, when the waters would come up also to the neck of Judah, as they did later when Hezekiah rebelled against Assyria.

Therefore the darkness consisted of this—*political darkness*: for one part of Israel, exile in slavery; for another part, bare substance in an occupied country; and for Judah, nominal independence, but actual subservience. And no one shed any sure light on what political policy would save them. Granting Ahaz's weak character and religious backsliding, which of us can say that we would have known how to steer our way safely through the political perils of that time? Would we have believed Isaiah? Is it right to commit national suicide rather than to call upon a powerful ally, though we may be aware of the danger of that too? And before condemning Ahaz too hastily, one could argue that it was precisely because Hezekiah rebelled against Assyria that Judah's greatest distress came, that the water actually came up to her neck. How can one nation thread its way safely through the mine fields of international powers, many of which are more powerful and less scrupulous than itself? The available light on this situation was no more self-evident to Ahaz and Hezekiah then than it is now to Rusk or Kosaka.

Accompanying this was the darkness of *physical distress*. "They will pass through the land, greatly distressed and hungry." (Is. 8:21)

Then, and worst of all, there is *spiritual darkness*. We may sympathize with Ahaz's perplexity, but we must recognize that he deliberately chose darkness when he made mere self-preservation the sole basis of all his decisions. We get the impression that his fawning upon Assyria was more than half-willing. Did he have to go so far as to copy their altar and follow their religious practices? But the ruler was not the only one in spiritual darkness. In such times people realize they need a wisdom which transcends human wisdom—so where did they go? To the wizards and mediums who chirp and mutter (Is. 8:19). To quacks and crackpots. But in such "revelations" there is not the slightest glimmer of dawn. The only light to be had is the word of God shut up now within Isaiah's band of disciples, and no one looks there. The end result is complete despair, rage against the king and cursing against God (Is. 8:21).

"But there will be no gloom for her that was in anguish." The coming of light is so abrupt that there is doubt that this is the right translation. But there is no doubt about the following verses. Light will shine! The land of darkness is going to be made glorious! Within the Hebrew concept of "glory" one of the most prominent ideas, along with the ideas of weightiness and wealth, is that of light. Light will shine upon and from the land of darkness. In order to make the contrast even more striking, Isaiah designates the areas of Israel in greatest darkness—Zebulun and Naphtali in the farthest north, the coasts of the sea of Galilee, and the land beyond the Jordan, the lands bordering "the nations"—which had been hit the hardest and been desolate the longest. Although Isaiah is a Judean, his heart extends to all Israel. Light will come to the place of Israel's greatest agony

and its greastest exposure to danger.

The first image is that of some one trying to get somewhere on a pitch-black night, stumbling, groping, fearful that the next step may be over a cliff. Suddenly around a bend he sees a light that tells him both his destination and the way to get there. The second image is of someone crouching in an unknown, inky place, waiting, listening, near panic with the thought that perhaps some enemy or beast is about to spring—and suddenly light floods the place and all is familiar and friendly. I wonder if we have forgotten the blessing of light in our so easily illumined life. We don't walk much over lonely paths where there is no light. But we have all had enough experience to know that to be completely in the dark, even for us rational adults, can be a panicky experience.

The emotion which accompanies the seeing of light is *joy*. "Thou hast increased its joy" (v. 3). The word translated "nation" may be a mistake for "exultation", which perfects the parallelism and further emphasizes the tremendous gladness when the light shines. To emphasize this the poet-prophet uses the two greatest instances of joy known to the ancient. The first is the joy of the farmer who has worked hard, but who has received a good reward for his labors—a barn full of wheat and barley, kegs of wine and olive oil, rafters hung with figs. This is the joy of the businessman who sees careful planning and hard work increase his sales, or the joy of the scholar who masters a field, publishes his work and receives the acclaim of his colleagues. The second is the joy of the Bedouin warrior. Let's put aside the more civilized scruples of our atom-war age and try to imagine the sheer delight of warriors who have put the enemy to flight with only a few scratches on their side, and who have plunged into the enemies' stores—bread, skins of wine, wool and silk clothing, utensils, jewels, swords, silver and gold. This is the exultant feeling of coming into wealth through a lucky chance, the joy of winning the sweepstakes or having an unlikely real-estate investment turn out to have oil under it.

So far we have been dealing in metaphors, but now the substance appears in verse 4. We are not talking about physical light, but the "light" of *salvation*. The reason for joy is that Israel will be completely saved from her enemies. Isaiah's imagery is magnificent: with a word or phrase he evokes the whole agony of slavery and oppression and the glorious relief of release from it. "The yoke of his burden"—the yoke to pull heavy logs and stones for building projects one hates, because they are for the glory of the enemy; the yoke of those in slave labor camps; the yoke of those who can eat and rest and sleep only when the slave-boss says so, and all the rest of the time, have only agonizing work. And if you don't—"the staff . . . and rod of the oppressor" ("oppressor" here is the same word used for the Egyptian task-masters during the time of Moses) to beat you into submission. The whip-lashings, kicking, solitary confinement, splinters under fingernails, electric shocks. "Thou hast broken." God is the one who has done it. And he has done it decisively, as he did back in the days of Gideon, when through the instrumentality of three hundred men and the noise of old pitchers breaking, those desert raiders, the Midianites, were beaten back completely, so that the Israelites could rejoice in their spoil and go back home to revel in their harvests instead of hiding them in a hole for fear. So decisive is this victory

that every reminder even, of war and the oppressor, will be destroyed—every heavy muddy boot, every bloody uniform, every concrete antiaircraft platform on the hillsides, every rusty landing-craft on the beaches.

How is this salvation to be accomplished? In verse 4, God is the doer, but in verse 6 we are told that he works through an agent. "For to us a child is born, to us a son is given." It is apparent from 11:1 that this child is of the kingly line, of the house of David. He is to be both savior and sovereign. The magnificent four names of verse 6 tell us what kind of ruler he will be:

(1) Wonderful Counselor\* — that one who will know what is the safe and profitable course through the tortuous channels of international politics. Every time a crisis arises in some little country and the enemy tries to take unscrupulous advantage of it, this ruler will know surely which policy among many will avert danger and increase, rather than decrease, the power and prestige of his kingdom.

(2) Mighty God—or should it be "divine, Godlike hero"? The Hebrew doesn't make it clear. In Egypt and other Near-Eastern societies it was usual to attribute Godlike qualities to the king and to call him a god. Would a Jewish monotheist do so? It is difficult to settle this problem, but the point is, this king will not only know *what* to do in every situation, but will have the *power* to do it. Churchill wrote in his history of World War II that when he was asked by the king to head the British government, he realized the heavy responsibility upon him, but stated that having some knowledge of what needed to be done, there was a sense of exhilaration in now being in a position to do it. John F. Kennedy, when asked why he sought the presidency, replied in similar words. But though the power of prime ministers and presidents is great, it is limited in all sorts of ways. They have to deal with parliaments and congresses. This new king of Israel will have the complete power to put into effect his marvelous wisdom.

(3) Everlasting Father. By the word "father" the King is brought closer to us in a warm, personal relationship. He is no longer far away at the end of a cold, formal throne-room. But the emphasis in this title, I think, is on the word "everlasting". Professor Sakaeda of Waseda, in a special evangelistic message at Shikoku College told us the following story. When he was a boy on Shikoku he often had to walk over a mountain path at night in order to get home. The path was dark and passed by a graveyard. Sometimes he would happen to meet up with a friendly merchant who was carrying a lantern, and then the way would become pleasant with light and companionship. But when they would come to a fork in the path, he had to part with the merchant and go on alone. Then the darkness would be greater than ever, and he would think that it would have been better if he had never met the merchant. King Uzziah's reign had been a reign of light, but since it was only temporary, the darkness under Ahaz was blacker than ever. It is not enough for the new prince to be wise and able; his reign must and will continue forever.

(4) Prince of Peace. As you probably know, the Hebrew word for peace denotes

\* In every case the emphasis of meaning, it seems to me, lies on the term which comes second in Hebrew: Wonderful *Counselor*, Divine *Hero*, Father *Everlasting*, Prince of *Peace*.



more than the mere negation of strife. It denotes wholeness and plenty and prosperity. The new King's reign will result in a happy, prosperous society, a society free from strife, rich in food, clothing, buildings, art, music and learning.

Finally, in verse 7 the characteristics of the reign of the new king are further emphasized and summarized: the increase of his government indicates an *extension*—his rule will extend over greater and greater territory; the increase of peace indicates an increase in *degree*—his people will enjoy greater and greater prosperity. The most important new note in verse 7 is this—"with justice and righteousness". The whole policy of Ahaz had been self-preservation at any cost. The policies of the new king will be based on God's law. Finally we are reminded once more whose work this will all be: "The zeal of the Lord of hosts will perform this". This word "zeal" indicates great emotion—it often means jealousy or anger. The God of the Bible is no imperturbable "first cause". According to Isaiah, God's whole heart and feelings are involved in this matter. To establish this kingdom is his great desire.

Now we come to the question, Whom did Isaiah have in mind when he wrote this prophecy? Did he have a clear expectation of the Messiah as an eschatological figure who would rule forever over a perfectly felicitous kingdom, or was he merely placing great hopes in a royal son who had just been born, perhaps the infant Hezekiah? Many commentators take the latter view, saying that a fully developed Messianic hope did not appear until the Exile and afterwards. I don't think it is possible or necessary to go fully into this question. The important thing is that even if the latter view is accepted, Isaiah's language here describes the *ideal of a ruler*, an ideal which could not possibly have been realized in Hezekiah, and which was retained and handed down in Israel as a great hope for the future. The church finds this ideal of an everlasting ruler who brings us eternal salvation fulfilled in Jesus Christ. This brings us to our second passage.

#### Luke 4: 14—30

When we turn to Luke 4, the Child has been born, the Son has been given, he has just been baptized and undergone the temptation experience. Now after going about the towns of Galilee, amazing everyone with his healing and teaching, he comes back to his own. We can imagine the stir that accompanied the news of his return, and the press in the synagogue on that Sabbath. From our knowledge of the synagogue service in those days, as recorded by Edersheim and others, it is possible to reconstruct with some accuracy the course of the service on that morning. It is likely that Jesus had been asked beforehand to preside. In that case, he stood up and led the people in liturgical prayer. In view of our subject in these Bible studies, the first prayer is striking. "Blessed be thou, O Lord, King of the world, Who formest the light and createst the darkness, Who makest peace, and createst everything; Who, in mercy, givest light to the earth, and to those who dwell upon it, and in Thy goodness, day by day, and every day, renewest the works of creation. Blessed be the Lord our God for the glory of His handiworks, and for the light-giving lights which He has made for His praise. Selah. Blessed be the Lord our God, Who has formed the lights." After another prayer he led in the recital of the Shema.

Other prayers followed, and the Law was read by seven readers in turn. Then Jesus stood up again and read from the scroll of prophecy which was handed to him, Isaiah 61:1, 2, with one line from Isaiah 58. Then he sat down, as the custom was, to preach. Verse 21 is probably meant to be a summary of his sermon—a sermon the listeners had not expected to hear; he himself is the fulfiller of these words. During the sermon they listened raptly, but as soon as it was over they began to talk to one another and to ask questions about the sermon. This was also customary. But this time there was a special reason for the buzz of voices. They were astonished and pleased that one of their neighbor's sons had become so great. They were even willing to consider the possibility of his being the Messiah.

But Jesus refused to accept their adulation. His next words seem deliberately provocative: "Doubtless you will quote to me this proverb . . .". Why was his retort to their remarks so unfriendly? Evidently it is because their admiration was very shallow, and they were expecting some wonderful miracles, such as they had heard were done in Capernaum. Their attitude was a challenge, not faith. They would be willing to accept him as Messiah if only he would conform to their idea of the miracle-worker. According to Mark, in the face of such an attitude Jesus was unable to do anything; but according to Luke, he *refused* to do so. To have worked miracles in order to satisfy curiosity and to prove his power would have been to give in to the same temptations he had just refused in the desert. If they wished to see the program of the Servant-Messiah fulfilled among them, they must place their full confidence in him. Dr. Donald Miller in the *Layman's Commentary* sees an emphasis on the words "in your hearing" in verse 21. "God's word is heard; it calls for faith. Men cannot demand of God that he send the Messiah in the form they have predetermined. Faith cannot rest on visible confirmation of a sort which the believer himself has determined."\*

Seeing their attitude remain unchanged, Jesus then continued with some extremely provocative words. If they would not believe they would find themselves left out and God's blessing going to foreigners, who would believe? Remember, he says, that the people who received the greatest blessing from the prophets Elijah and Elisha were not Israelites, but a Sidonian widow and a Syrian general. (Here Luke hints at the universal note of the gospel, a theme he will develop and broaden throughout his two volumes.) This so infuriated the villagers that Jesus' career almost ended then and there.

So the light appeared in Galilee. The people who dwelt in darkness saw a great light, but when it appeared in Nazareth the people refused to recognize it. We must admit, I think, that a part of the trouble at least is that they were misled by the very Messianic conception pictured in Isaiah 9—they were expecting a literal king who would destroy the yoke and rod of Rome and set up an empire very much like it, only on a grander scale, and centered at Jerusalem. They were unable to accept the messianic figure as Jesus spiritualized and transfigured it by fusing with it the figure of the Servant.

They were expecting a dazzling, blinding light; they weren't prepared for a humble,

\* Donald Miller: *Layman's Commentary* Richmond, John Knox Press, 1959. P. 58 By permission.

every-day sort of light which shows the true state of things. For those who accepted Jesus in faith, however, he was the light. In his life and death and resurrection he perfected salvation and on a deep level fulfilled the promise of Isaiah 9. This same promise is fulfilled for all who, since then, have accepted his offer of a salvation already made available. For each of us the promises of Isaiah 9 are accomplished or in the process of being accomplished. May I suggest some of the ways in which these promises have become true for us?

First there is the darkness, compounded of many elements. But the short circuit which is the cause of it all is the desire to put self-preservation above all else. We desire to live life to the full, to be safe, to be secure. But the trouble is that this kind of life does not give us any light. Self-interest and self-preservation do not give us any insight into the nature of the real universe. They are not even able to tell us how to act so as to gain our desired end of happiness and safety, and we keep getting farther and farther from it. To find the meaning of life, then, we resort to many things—to science, to psychology, to philosophy. When these fail we take up fads and quackery—beatnikism, angry-young-menism, Unity, Jehovah's Witnesses, Seicho no Ie. But nothing but darkness everywhere, though we may have chanted monotonously, like the Soka Gakkai leader Noah Brannen tells about, "I am happy! I am happy! We are happy!"\*

And then we find Christ. Suddenly we see a light that shows us our destination in life. Suddenly for us the whole universe is filled with a light giving it meaning. No longer do we crouch in fear. At that time, how great is our happiness! For some it is the joy of the harvest, long worked for; the joy of the perfect pearl, so long sought. For others it is an unspeakably lucky find, the joy of the spoil, the treasure dug up in a field, when we had expected only stones.

We are glad, then, because, in the light of Christ, we realize that actually we have been in the slave-labor camp of a cruel power, self-interest. We could only move as self interest directed. We were not free to love and serve. And the rod of our consciences was giving us many hard blows. Now, at the cross all this has been decisively broken down as on the day of Midian. We are free to move in a new direction.

Are there any ugly mementos of our former oppression by sin and the devil which we have left lying around and have failed to burn? Ugly things to remind us of that former captivity and even to abuse us again? Old bad habits not quite put behind us? Old unworthy desires and likes, old attitudes to people that still arise to disturb us? Let us burn them as the Ephesians burnt their books of black magic.

Finally, we have been set free by one who is even more closely connected with the person of God than perhaps the prophet thought, the Ruler with the four names. He is the Counselor who shows us the way we ought to take in every situation. What a blessing it is to have some one to show us infallibly what to do! He is the Powerful One who comes into our hearts and makes us able to do things we never thought we could do. He is the Peace Giver, who gives to us all the joys and wholeness of a right relation with God and man.

\* *Contemporary Religions in Japan*, March, 1961, pp. 55, 56



## The Book Shelf

Compiled by *KENNETH DALE*

**JAPANESE CONTRIBUTIONS TO CHRISTIAN THEOLOGY**, by Carl Michalson.

Philadelphia: The Westminster Press, 1960

\$3.95

"Only Dr. Michalson could have done it" is the comment on this book most frequently heard from Japanese colleagues. Undoubtedly the author brought to this project of understanding Japanese contributions to theology both the patience to listen and intellectual perceptiveness to understand, without which the book could not have been written. When Carl Michalson was invited to spend a sabbatical half-year in Japan in 1958, few of us (not even he himself) realized that this book would be one of the results of his stay. He is not one who came to Japan to gather material for a book. Yet he had hardly been here a month when, after working through several Japanese volumes with the help of Japanese colleagues, he began to talk of the outline of a book on contemporary Japanese theology which might be written. Fortunately, the keen and sympathetic theological mind of Dr. Michalson brought the potentiality to fruition.

The four theologians here presented as the most significant representatives of Protestant theology are Zenda Watanabe, Yoshitake Kumano, Kazoh Kitamori, and Seiichi Hatano. Though it is entirely accidental, all four theologians chosen are or were (Hatano died in 1950) connected with the United Church. Watanabe, dean of the Old Testament scho-

lars of Japan was formerly a Methodist and has been a long-time professor at Aoyama Gakuin. Interestingly, Kumano, of Presbyterian background, and Kitamori, a Lutheran who chose to remain in the United Church, are professors of theology at the same institution, Tokyo Union Theological Seminary. Hatano, led into the church by the great Uemura, was well-known for his introduction of the wealth of Western philosophy to Japan and for building up at Kyoto University the first department of distinctly Christian studies in a government university. Of the four, neither Kumano (though actually the most dependent upon Western thought) nor Kitamori has studied abroad. (Watanabe studied in America and Germany, and Hatano in Germany, under such giants of a past generation as Harnack, Troeltsch, Deisamenn, and Windelband.) One does not have to study abroad, as the Japanese often think, in order to become a first-rate theologian.

The treatment of Watanabe's hermeneutics is preceded by a discussion of Uchimura and his followers as Biblical interpreters. The section on Uchimura and Non-Churchism is actually the easiest going in the book. (There are other sections which are best read in the early morning with eyes wide open.) The reason for this probably lies in the ironical fact that for many even within the

church Uchimura is better known than the intra-church theologians. Watanabe's insistence upon the interpretation of the Bible within the church, by churchmen, and as the recognized canon, is seen in dialogue with the Uchimura-type of Biblical interpretation, in which the Bible apart from church becomes the exclusive source for the Christian life. Michalson recognizes Non-Churchism as a judgment upon the inadequacies of the life of the church. However, he also sees Watanabe's designation of the Bible as the church's adopted authority, which outranks the church and which leads the church to self-correction, as the beginning of an answer to the individualistic Biblical interpretation of Non-Churchism.

Michalson has avoided the use of theological "labels" throughout, and it is important that he has made a particular effort to do so in dealing with the thought of Yoshitaka Kumano. Kumano has been called both "rigid Calvinist" and "Barthian"; yet the author knows his Calvin and his Barth—and his Kumano—well enough to refuse to use labels which would not only fail at precise description but would also obscure Kumano's originality. This originality in the interpretation of history and eschatology is evident in the following examples: "What man fears in death is 'the task of immortality'"; or "The gospel sets time within God's plan, thus saving time from fallenness." The impression of a brilliant mind at work is readily gained even from reading Michalson's short analysis. Kumano's is called the "dominant theology of Japan." Yet it is the most Western; his *Dogmatics* follow the outline of Barth's, and he quotes other Western theologians frequently. Kumano's theology is also the most comprehensive yet pro-

pounded in Japan. That is, for Michalson a mark of "The Maturity of Japanese Theology" (the title of his last chapter) for whenever a systematic theology emerges among a Christian people it is the most convincing sign of their maturity.

The most Japanese of the theologians is Kazoh Kitamori. He approaches theology, as he approaches life, from a thoroughly Japanese point-of-view. For him the common term that links God, the Christian faith, and Japanese existence is suffering. Accordingly he has developed a "theology of the pain of God," based upon pain as God's essence and existing human pain as a symbol of God's own pain. The pivotal verse is Jeremiah 31:20, which literally reads "I have pain in my bowels." The uniqueness of Kitamori's views both kindles interest and gives warning of dangers. The latter is especially true in face the Early Christian rejection of patripassianism (i.e. that God the Father Himself actually suffered on the Cross; there can be no distinction between Father and Son.) Kitamori attempts to avoid any accusation of patripassianism by his view of the Trinity; the Father and Son are absolutely distinct. God actually "goes outside Himself" in the person of the suffering and dying Son. It is this "going outside Himself" which is the essence of God's pain. Kitamori is strikingly original, and as he is still young, his finest contributions may be yet to come.

It is in Seiichi Hatano that Michalson says Japanese theology has reached the highest level of intellectual maturity. Hatano's central work, *Time and Eternity*, describes the three kinds of time in which man may live: (1) The time of desire (*epithumia*), the level of the flesh, which he calls natural life. (2)

The time *eros*, the level of the soul, where the self and the other exist in mutual interdependence, which he calls cultural life. (3) The time of love (*agape*), the level of the spirit, where the self senses its absolute dependence upon the other, which he calls the religious life. In the time of love death is overcome by a fellowship of love called eternity. Eternity is experienced not as *mirai* (the future as time not yet come) but as *shorai* (the future which gives content to the present because it is about to come.) Despite the criticism that Hatano belongs among the philosophers, not the theologians, his Pauline emphasis upon *agape* as the central doctrine of Christianity is considered ample justification for rating him as a front-rank theologian.

The author's deep grasp and lucid presentation of his material evokes the constant admiration of the reader. There is also an unaffected humility on the part of the author and an intense desire to have each theologian speak for himself and not through Michalson. He displays much of the theological maturity of which he constantly speaks in his book.

There are several flaws in the text of the book, the correction of which, would increase understanding. Michalson is usually careful to give necessary information about a person whose name appears for the first

time. However, an example of his failure to do so is the case of Masao Sekine, the leading Non-church Old Testament scholar, whose connection with Non-Churchism we are merely left to surmise (p. 25). Also, some of his epithets are not quite adequate. For example, to refer to Ken Ishiwara, the only person who has ever been elected to the Imperial Academy for his Christian scholarship and the universally recognized *genro* (elder statesman) of Christian study today, merely as a "church historian" (p. 183) hardly conveys the respect with which a statement by Ishiwara should be accepted.

Michalson asserts that the maturity of Japanese theology has been proved, and that the Christian world can no longer ignore contributions from Japan. This volume presents a silent challenge to every Christian worker in Japan. With this book as a beginning, he must at least become acclimated to the theological thought of the land in which he lives. After reading this book, one is both encouraged and discouraged, but not because what one had thought to be an impossible task has been accomplished. It is rather because now that it has been shown that Japanese theology is extremely significant, the responsibility for probing deeper for oneself has become inescapable.

Theodore J. Kitchen

**RELIGION AND THEOLOGY, Vol. 4,** by Mortimer J. Adler and Seymour Cain.

Chicago: Encyclopedia Britannica, Inc., 1961. 278 pp.

This volume is one of a series planned and written under the auspices of The Great Ideas Program. Its purpose is "to provide an introduction to the major themes of religious thought in the Western world." This is a formidable task for anyone to under-

take, but let me say at the outset that I am unaware of any other single volume which succeeds so handsomely as this. The authors do not pretend that they have designed a thorough study nor written a scholarly history of this area of Western thought. Yet



their treatment is thorough, in that the major ideas are explored; and scholarly, in the sense that it is widely and deeply informed.

There are fifteen companion Readings for which the reader himself must be responsible:

- Aeschylus' "Prometheus Bound"
- Plato's *Euthyphro* and *Laws*
- "Genesis," "Exodus" and "St. Matthew"
- The Confessions of St. Augustine*
- Summa Theologica*
- The Divine Comedy*
- Leviathan*
- Montaigne's "The Essays"
- Paradise Lost*
- Pensees*
- Locke's "A Letter Concerning Toleration"
- Locke's "An Essay concerning Human Understanding"
- Hume's "An Enquiry concerning Human Understanding"
- The Brothers Karamazov*
- Freud's *Civilization and its Discontents*, I-II

While the reader is doing this homework, piece-by-piece, he may turn in this book to the relevant guide to his reading where he will find the text under discussion. And this is a decided help, both because the discus-

sion isolates and explores the basic religious and theological meanings of the text, and because it enables the reader to grasp distinctions and relations of developmental thought as this extends from Aeschylus through Freud.

How useful this volume might be for the missionary's private study as well as for a group of college or divinity students who want to follow the development of Western religious and theological ideas is, then, immediately evident. Since the Readings range from drama and dialogue to scriptures and the novel, along with the formal philosophical essay, the selection is also representative of literary forms. Each of the discussions is followed, moreover, by a pedagogical device called Self-Testing Questions. This suggests that if the book is not for scholars it should have a very wide audience indeed. Within its compass and for its explicit intention, I doubt that there is a more successful book anywhere. Adler and Cain operate with highly trained minds and are to be congratulated for their having steered a respectable, intelligent course between and endowed chair and the armchair.

William I. Elliott

**THE NEW ENGLISH BIBLE: NEW TESTAMENT.** Oxford University Press, Cambridge University Press. Library Edition XIV 447 pp. 21/-. Popular Edition XII 432 pp. 8/6

The first half of the twentieth century has seen the publication of a host of English translations and paraphrases of the Bible: e.g. Moffatt, Phillips the Revised Standard Version, Knox, etc. In the spring of this year, coinciding with the three hundred and fiftieth anniversary of the publication of the *Authorised Version* or the *King James Version*, the New Testament portion of the

*New English Bible* was published. The Old Testament and the Apocrypha will be published later.

It had long been felt that the King James Version with its archaic flavor, was not a fit instrument for the communication of the message of the Bible to modern man. Also, as the translators point out in the introduction to the *New English Bible* (N.E.B.), there

have been advances in scholarship since the appearance of the *Revised Version* of 1881, and the *N.E.B.* is meant to provide English readers, whether familiar with the Bible or not, with a faithful rendering of the best available Greek text into modern speech, and to be a translation which should harvest the gains and insights of recent biblical scholarship.

One of the most urgent problems exercising the Church in the middle of the twentieth century is the problem of the communication of the Gospel. It is deep concern about this problem that has given us the *N.E.B.* This concern was voiced in the General Assembly of the Church of Scotland in 1946. The Church of Scotland then approached the non-Roman Churches of Britain, and in 1947 a joint committee of the Churches, the British and Foreign Bible Society, the National Bible Society of Scotland, and the University Presses of Oxford and Cambridge was set up and then commissioned to undertake the preparation of a new translation of the Bible into modern English.

Unlike the *Revised Version* of 1881, the *American Standard Version* of 1901, and the *American Revised Standard Version* of 1953, the *N.E.B.* is a new translation, and not a revision of any translation. It is in no way tied to the *King James Version*, like the versions mentioned above; it is a completely new translation in the language of the present day.

The translators make it plain in the introduction that their translation is based on an eclectic Greek text. The *King James Version* was based on the so-called Received Text; the *Revised Version* was mainly based on the Alexandrian Text represented by the great Uncials. The following paragraph in

the Introduction gives the translators' viewpoint regarding the Greek text underlying the new translation: "There is not at the present time any critical text which would command the same degree of general acceptance as the Revisers' Text did in its day. Nor has the time come, in the judgment of competent scholars, to construct such a text, since new material constantly comes to light, and the debate continues. The present translators, therefore, could do no other than consider the variant readings on their merits, and, having weighed the evidence for themselves, select for translation in each passage the reading which to the best of their judgment seemed most likely to represent what the author wrote."

The art of translation is notoriously difficult to practice. First, the translator must apply himself to a thorough understanding of what the author he is translating meant. Then he must give expression to the author's meaning in modern English word order, idiom, and rhythm. Words and phrases of the Greek New Testament must be interpreted by terms which represent, as far as possible, the corresponding way of thinking in our own age. A word-for-word translation can never adequately convey the meaning of a passage; the translator must transfer the thought of one language into the thought-forms of another. Every translation must therefore be interpretative, and the translator must be allowed a certain amount of freedom in rendering the text. The use of paraphrase may be the most effective way of bringing out the meaning of a passage, but in an official translation such freedom must not be overly indulged in. The aim of a translation of the New Testament should be an accurate rendering of the Greek

text into idiomatic English. The translators state that this has been their aim. "Our aim has been to offer a translation in the strict sense, and not a paraphrase, and we have not wished to encroach on the field of the commentator. . . But if paraphrase means taking the liberty of introducing into a passage something which is not there, to elucidate the meaning which is there, it can be said that we have taken this liberty only with extreme caution and in a very few passages."

It is open to question whether the translators have adhered to the rule above as faithfully as they claim. For instance in Matt. 25:15ff. "talents" is translated "bags of gold" In Matt. 18:10 "angels" is translated "guardian angels."

For a long time the *King James Version* served as the version used for public worship, private devotion, individual or group study and for general reading. For public worship the *King James Version* cannot be surpassed. The *Revised Version* became the one favoured for accurate study of the New Testament and continues in use by the theological students and by groups studying the New Testament. The appeal of the *N.E.B.* will perhaps be to the general reader. There are already signs that it is being read in rapidly widening circles.

Space allows reference to only one passage

**KOREA'S SYNGMAN RHEE** (An Unauthorized Portrait) by Richard C. Allen. Rutland, Vermont & Tokyo, Japan: Charles E. Tuttle Co., 1960. 259 pp. ¥700.

To write about Korea during the last fifteen years is to write about Syngman Rhee, and to write about Rhee is to write about Korea. The two have been inextricably entwined during the lifetime of this rather remarkable man. Mr. Allen has done a

in the *N.E.B.* Every reader of the New Testament is familiar with John 1:1-14 in the *King James Version*. This passage should be read aloud in the *N.E.B.*, and it will be felt at once that it has not lost the majesty of the *King James Version* but has gained in some places greater clarity and force. "When all things began, the Word already was. The Word dwelt with God, and what God was the Word was." This verse can fairly be said to throw a fresh light on the text, and has a beauty and dignity befitting the great theme of the Prologue.

The Epistles, or "Letters" as they are called, have gained immensely in clarity and force in the *N.E.B.* Where the older versions are obscure and even tortuous to read, we find that the new translation brings illumination and clarity. Romans 9:11 and II Cor. 2 are examples of complex and difficult passages made more easily comprehensible in the *N.E.B.*

In welcoming this new translation it is important to bear in mind that mere modernization of the language of the New Testament does not mean that the ideas and the teaching of the New Testament have been rendered more acceptable to our generation. The "scandal" and "offence" of the New Testament remain.

Gwilym Lloyd

very fine job in bringing these two together in an objective account of the life of Syngman Rhee, along with a brief history of Korea which emphasizes the period of Rhee's life. The sub-title, "An Unauthorized Portrait" might lead one to believe that



either this book will reveal that it contains hitherto unpublished or "startling" material or that the book is an attack on Rhee. Neither is true, in the estimation of this reviewer.

Korea and Japan have been linked closely over the span of many centuries. Geographically, mutual intercourse has been relatively easy, and culturally, the two have interacted to some extent. During the modern period, Japan controlled Korea for 35 years, and Rhee's abiding hatred of the Japanese stems from this period, not without justification, as the author points out. This phase of Korea's life, that of her relations with Japan, is dealt with in addition to her relationship with U.S. particularly as this related itself to the period of the Korean War. In addition, Allen covers briefly and well the intricate relationships among the various political figures of Korea's tangled political scene. In short, this book is a readable,

concise account of the history of modern Korea, woven around the theme of Syngman Rhee's life, with strong emphasis on the political factors.

It is a happy coincidence that Mr. Allen completed two years of research just at the time of the final downfall of the Rhee government last April. Thus it is that this book is as up to date as it can be. Mr. Allen is quite critical of Mr. Rhee at many points, but with it all, he manages to see the strengths of this venerable patriot as well. The book is well-documented and the author has used many sources in his efforts. In addition, it is quite readable. If you are interested in a blanket defense of Rhee and his governments, then this is not the book for you; but if you want a short scholarly treatment of one of Japan's important neighbors, then this book *is* for you.

*Alan Nels Hoaglund*

# Church and World Today

## Facts and Reflections from Japan

DAVID REID

The most controversial and newsworthy event in Japanese Christianity during the second quarter of 1961 was the Tokyo Christian Crusade. The Crusade, which ran from May 6 through June 4, sparked a surprising amount of opposition. Consequently, those to whom the Crusade was important tended to split into two camps. In that situation the possibility of taking a dispassionate look at the Crusade was obviously reduced to a minimum. Now that the Crusade is over, however, and even though some embers of opposition still smoulder, it is appropriate to make an exploratory evaluation both of the Crusade and of its opposition.

It should be stressed that this evaluation is exploratory. A long-range study by a competent Christian body is said to be in progress, but we do not as yet have access to that study. What we do have are the news sources published during the period under review, the impressions derived from attendance at the Crusade, and the memory of many conversations with persons involved with the Crusade. On this basis we undertake this exploratory evaluation, the guiding question of which is: "If another Crusade should be held in Japan, how could it be made better than the Tokyo Christian Crusade?"

In order to answer that question it is necessary to consider the main controversial issues surrounding the Crusade, but before doing so, some objective data may be reported briefly.

The Crusade was sponsored by World Vision, Inc., a non-denominational Protestant group with headquarters in Pasadena, California. It was this group that provided the main financial support and leadership for the Crusade. Dr. Bob Pierce, president of World Vision, and himself a Baptist clergyman, was the key speaker every night of the Crusade.

The costs of this undertaking were said to be in the neighborhood of ¥100 million (\$277,777). Approximately two-thirds of this amount (¥64,100,000 or \$178,055) was supplied by World Vision.

The purpose of the Crusade was of course to win men and women for Jesus Christ. More specifically, Crusade leaders hoped that each day of the 30-day Crusade 1000 persons would accept the invitation to become disciples of Christ.

As over against the 30,000 converts hoped for, the number of people who "went forward" was 8,941. This does not mean that there were 8,941 converts, however. Of that number, nearly half (3,550) indicated that what they had in mind was to learn more about



Christ. Another 778 persons were Christians who wished to rededicate their lives to Christ. The number of persons who actually made a "decision for salvation" was 3,908. In other words the crude statistical result was somewhat over one-tenth of the goal aimed for.

A long-term study could well take hold at this point. How many of those who made a decision for salvation will actually go on to become baptized and active Christians? How many of those who wished "to know more about Christ" will go on to know Him as their Lord? What factors help and/or hinder this development? Will seekers find a warm welcome at the churches to which they go? How many will fall away, and why? It is to be hoped that the study reportedly in progress will provide us with answers to such questions as these.

The Crusade's methods were, on the whole, gaudy. On the spotlighted stage, in addition to the speakers, were an 80-member orchestra and a 1000-voice chorus. Prior to the Crusade 1500 Japanese pastors were invited to a preparatory meeting at which the dinners alone reportedly cost ¥4,000-5,000 (\$11-14) per person. The money spent on advertising and publicity (radio, TV, program printing, and public relations) was said to have totaled ¥46,00,000 (\$130,277).

Thus far this account has dealt mainly with the factual data. We turn now to the issues on the basis of which it is feasible to evaluate the Crusade and its opposition.

Four main reasons were given for opposing the Crusade. One was that the Crusade was more political than religious, more anti-Communist than pro-Christ. In evidence thereof Crusade opponents pointed to the fact that Dr. Pierce was in Tokyo at the time of the anti-Security Treaty demonstrations. They held that Dr. Pierce, astonished at this "Communist activity," decided immediately in favor of holding the Tokyo Christian Crusade. They further claim that American financial contributions to the Crusade came in substantial measure from businessmen connected with military industry and that these contributions increased suddenly after the Hagerty incident.

To the present writer such "evidence" is worthless. It in no way proves that the Crusade leaders' anti-Communism was the cause of the Crusade. Indeed, anyone who attended the Crusade would agree that its center of gravity lay not in anti-Communism but in Jesus Christ. The first reason given for opposing the Crusade will not hold water.

A second reason for withholding cooperation from the Crusade was that it was too much of an extravaganza. The Crusade, it was charged, was more of a gala spectacle, or at best a music festival, than a genuine spiritual challenge. Expensive, showy, even flashy methods could not harmonize, said some, with the aim of inviting men and women into the discipleship of the living Christ.

This attitude will no doubt find many a sympathetic ear. Upon reflecting, however, it is clear that what we find here is not so much the question of means appropriate to genuine spirituality as a difference in cultural heritages. In Japan the showy means chosen by the Crusade leaders belong to the world of entertainment, while the spiritual man is traditionally one who, without any fanfare, quietly serves others and breathes forth spiritual nurture. In America, though a similar image of the spiritual man is not lacking, there is



also a tradition which holds that even entertainment media should be "baptized" into the service of God. Those who initiated and led the Crusade were Americans influenced by this tradition. It is too much to expect them to shed their cultural skin. If Christians of different cultures desire to cooperate in ventures of this sort, such differences of heritage must be taken into account. These differences may offer challenges to cooperative endeavors, but they are hardly sufficient reason for withholding cooperation.

To this point, then, the reasons given for opposing the Crusade must be evaluated as very poor indeed.

But there are two other reasons which are convincing. One is that the Crusade, with its announced expectation of 30,000 converts, was an exercise in "mass-producing Christians." Thus the opening day of the Crusade found some Tokyo University student-pickets protesting with placards against the production of "instant Christians."

In one sense the Crusade's aim of winning 1,000 people a day can be understood as one of the necessary steps in almost any venture, namely, to set some realistic or hoped-for goals.

In another sense, however, the announcement that the Crusade expected a thousand converts a day came perilously close to saying that the Crusade, with its king-size expense account and spectacular procedures, intended to produce these converts. By setting a number as a goal, it seemed to many to be dictating to God, telling Him how many Christians to make. Obviously, to put the matter this way is to go too far. But it seems quite probable that many who might otherwise have cooperated with the Crusade were put off by what appeared to them as an irresponsible, if not blasphemous, infringement of the sovereignty of Him who alone "makes converts."

Equally cogent was the charge that the Crusade embodied in extreme form what should probably be called "ecclesiastical imperialism." A group of American Christians got together and decided that there ought to be a Crusade in Tokyo. They brought in American money, chose American speakers and American methods, invited themselves to Tokyo—and only then invited the cooperation of Japanese Christians. In other words it was an aggressive adventure by a group of American Christians who really ran the show. As such it was an affront to the maturity and independence of Japanese Christians, who were "hosts" in name only. The Tokyo Christian Crusade was a "Crusade" in the worst sense of the term.

In our opinion this charge is irrefutable. The Crusade's claim that it was "invited" by over 700 churches simply means that the churches offered an invitation *after* World Vision had decided to hold the Crusade. Its assertion that the Crusade was "jointly sponsored" by World Vision and Japanese churches obscures the fact that it was controlled and dominated by foreign money, foreign speakers, and foreign methods. To put it mildly, this is not what "cooperation" usually means.

Many Japanese Christians known to the writer decided to cooperate with the Crusade not in ignorance of the reasons for opposition but in the face of those reasons. They deemed it shameful for Christians to separate into factions when confronted with this



unusual evangelistic opportunity. After serious reflection they concluded that it was better, despite clearly seen shortcomings in the Crusade, for Christians to join hands in inviting others to accept the love God offers men in Jesus Christ. This decision did not and will not commend itself to all Christians, but in this situation it seems to the writer that it was a responsible decision.

The question with which we began was, "If another Crusade should be held in Japan, how could it be made better than the Tokyo Christian Crusade?" In the light of this exploratory evaluation, our question may be answered thus:

1. Another Crusade should be planned and led, in the main, by the Christians of the host country. The idea of holding a Crusade could be proposed by any one, of course, but the choice of speakers and of methods, and probably the responsibility for most of the financing, should rest with the Christians of Japan. In the nature of the case this would reduce the "showiness" associated with the Tokyo Christian Crusade and would result in an evangelistic thrust more in keeping with the Japanese temper.
2. There is sound theological warrant for urging that the number of persons who enter Christian discipleship at the urging of the Holy Spirit through the witness of the Crusade be left to God alone.

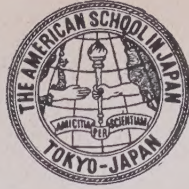
The intent of this evaluation has been to speak not harshly but clearly, hoping that straight-from-the-shoulder criticisms will serve a constructive purpose. In conclusion, however, it is fitting to strike a different note, to record the chief impression received from attending the Crusade.

At the end of an hour of music, Dr. Pierce gave a short message dealing with fundamental aspects of the Christian faith. His message was Biblically sound from start to finish. It was simple, direct, and spirited. Yet all the time he spoke, the thought kept recurring that he was not "getting through" to his audience. His message was studded with terms highly significant in the Church—God, Christ, sin, repentance, redemption, etc.—but he made no attempt to explain them. He just used them. So it seemed disappointingly clear that while his message was unexceptionable, he was not actually communicating with his audience. Then Dr. Pierce offered the invitation to become followers of Christ. This correspondent saw, on one particular night, over 500 persons rise and go forward! Surely, I thought, God was at work in this place and I knew it not.

The fact that large numbers of persons did respond to the invitation means, it may be suggested, that they had, prior to the Crusade, some contacts with Christianity and Christian belief. One church known to the writer received from the Crusade the names of seventy "seekers." More than half turned out to have already been in attendance at that church. The rest, no doubt, had been in touch with Christianity elsewhere.

Those who responded to the invitation to acknowledge Jesus Christ as Lord were already prepared, through the churches, to understand the message. The Crusade gave to those thus prepared an opportunity to decide for Christ. Together, the churches and the Crusade have been used of God to bear witness to the Lordship of Christ and to make disciples in his name. For this we are deeply thankful.





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